

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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CONTENTS.

ECCLESIASTICAL AFFAIRS:		LEADING ARTICLES:	
The Church Congress on Church and State	1029	Summary	1040
The Crusade against Rural Nonconformity	1029	The Turkish Counter-move	1011
The Disestablishment Movement	1030	Social Problems	1041
To a Bigoted Cleric	1031	CORRESPONDENCE:	
The Times on the Church of England	1031	Religious Liberty in Spain	1042
Catholicism in Italy	1031	Foreign Miscellany	1042
The See of St. Albans	1031	LITERATURE:	
The Cornish Bishopric Fund	1031	"The History of France"	1043
Church Defence	1031	"More than a Million"	1043
The Missionaries in Ceylon	1031	Mr. Van Laun's Motion	1044
RELIGIOUS AND DENOMINATIONAL NEWS:		Quarterly Reviews	1044
Maze Pond Chapel	1031	Brief Notices	1045
Congregational Union of England and Wales	1032	Epitome of News	1045
The Conversations	1039	The London School Election	1045
		Miscellaneous	1046
		Births, Marriages, and Deaths	1047
		Advertisements	1047

Ecclesiastical Affairs.

THE CHURCH CONGRESS ON CHURCH AND STATE.

IN commenting last week upon the Church Congress, we hinted our desire to say something further of the discussion on the foregoing Friday on the due relation of Church and State. Since then we have had a somewhat fuller report of the papers read, and of the impromptu observations made on that occasion; and, looked at from the position we have been wont to occupy, the treatment of the topic by Churchmen, if not altogether novel, was, at any rate, replete with interest. In this matter as well as in others the Congress seemed to us to represent a considerable advance on what we may venture to describe as the spiritual side of the question. The thinkers in the Establishment, if they were fairly represented in the Assembly, were perhaps dissatisfied with the connection, as it now exists, between civil and ecclesiastical authority. They had studied the question from the ecclesiastical side. Most of them went in for the independence of the Church. "Establishment," said the Earl of Devon, "did not mean merely that the Church maintained and protected church property, for so it acted towards other religious bodies, but it simply meant that the State looking upon the Church as an important auxiliary in its work of promoting morality and diminishing crime, attached it to itself by the concession of certain privileges—connecting its clergy as chaplains to State institutions, placing its bishops in the highest branch of its Legislature, and providing that the Sovereign at his coronation should be dedicated specially by the instrumentality of the archbishops. The principle upon which alone the connection could be properly maintained," he said, "might be summed up in this, that neither of the two bodies thus connected should seek to interfere with the proper conscience of the other. The Church should not interfere with the State in the conscience of Government, nor the State interfere with the right of free action on the part of the Church in the discharge of its commission to teach sound religious truth." Such is the abstract theory upon which the union of Church and State has been commonly justified. However, in a practical exposition thereof, the Rev. Joseph Bardeley frankly intimated that he would rather give up the connection of Church and State than have the Established Church the

means of re-leavening the nation with the erroneous doctrines and practices of the Church of Rome, while Dr. W. G. F. Phillimore, the gist of whose remarks, we are told by the reporter, was very acceptable to a very large section of his audience, admitted the right of the State to disestablish as well as to establish the Church, and contended that "for the sake of her spiritual rights it might be her duty to give up her civil privilege."

The somewhat tardy growth of riper views—views, in fact, in which we should concur with the highest Churchmen—could hardly be less promising than it is, even if it were more rapid. It would lead us to infer a somewhat violent disturbance of the sect in which they should make their appearance. The changes which are taking place are more natural, and even likely to be more progressive, than those which controversial impatience would have looked for with ardent expectation. If from the midst of the darkness to which the world has become accustomed, Establishmentarians who were heretofore wholly blind can now look up and "see men as trees walking," we have sufficient ground for the conclusion that they have begun to see the problem under discussion from a right point of view, and that there is in the Church Establishment a reality of spiritual life which will, as time passes onward, exercise and strengthen itself until it discerns "the whole truth" as it stands. We are far from committing ourselves to any special application of this principle to particular ends. It may serve the purposes of sacerdotalism as well as of Evangelicism. What we are glad to observe in the discussions of Churchmen among themselves is the disposition which they evince to face the spiritual aspect of the question—not, it is true, to the entire exclusion of that which is secular, but to the subordination of it. Amidst many varieties of opinion, the dominant impulse appears to be to put that which is spiritual first, and to let that which is secular conform itself to it. How far this impulse may stand the brunt of actual events it is impossible to predict with confidence. But there can be no doubt, we think, that the state of mind—or, perhaps we should rather have said, of will—indicated by the pressure of these convictions is an incalculable aid, sometimes latent, and sometimes visible, to those who from without are urging the application of sound principles.

We do not blind our eyes to the fact that in the sense generally attributed to disestablishment by High-Churchmen there is a wide difference from that attached to it by Liberationists; for, politically speaking, disestablishment is inseparable from disendowment, and perhaps there are but few who earnestly crave the enfranchisement of the Church who would be willing, at the first blush, to pay for it at so high a price. But it is of the nature of all spiritual advantages to become more precious in proportion as they are more lovingly dwelt upon, and it has to be borne in mind that the civil privileges of the Church in its present connection with the State are undergoing a natural process of diminution. So far as property is concerned, its amount is fixed, and is incapable of expansion to meet the rapidly-growing wants of the population and of the ecclesiastical instrumentality needed to supply those wants. The question is becoming year by year one rather of privilege than property, and there is some reason to hope

that, as the future unfolds itself, the favouritism which the State bestows upon the clergy of the Establishment will fade into insignificance as compared with the freedom of conscience and of heart with which the service of Christ will be regarded by the majority of His ministers on earth.

THE CRUSADE AGAINST RURAL NONCONFORMITY.

FOR some time past facts have been accumulating which go far to prove that the religious liberty, of which we boast as one of the glories of the British constitution, is, so far as England is concerned, almost entirely confined to life in towns. At a recent Wesleyan meeting the late President of the Conference made a statement, afterwards quoted, with approval, by Mr. Bright in the House of Commons, to the effect that there are at least 2,000 villages in England in which religious freedom is unknown. In a paper read before the Baptist Union the other day, the Rev. John Clifford declared that he had "from nearly every county in England, undeniable proofs of the incessant, severe, and vexatious persecutions to which the churches of that Union are exposed." And last week Mr. Hannay, addressing the Congregational Union in a speech, the impassioned earnestness of which was manifestly inspired by his wide and thorough acquaintance with facts, declared that "it can no longer be questioned, there is literal proof, there is demonstration, that the power of the landlord has been used over wide districts in England, to stamp out Dissent." These are very serious statements, not merely from a Nonconformist, but from a national point of view. For all impartial historians, even when, like Macaulay, opposed in personal feeling to the doctrine and discipline usually associated with Nonconformity, have borne emphatic testimony to the invigorating moral inspiration for which the national character has been indebted to the unestablished Churches. And in the best periods of our history, during the last three hundred years, this healthy influence was not confined to a few great centres of population. It was widely diffused through the counties. Thus, to give only one illustration, the prevalence of Puritanism in the Eastern counties alone made possible Cromwell's organisation of that local association, which proved as impregnable a basis to the strategy of the Parliamentary forces, as the lines of Torres Vedras to Wellington in the Peninsular war. In later times the growing power of the landowners largely neutralised this body of rural opinion. But even so lately as the times of the Reform Bill and the anti-corn law agitation, the little congregations of Nonconformists scattered through rural Lancashire, Yorkshire, Leicestershire, Cambridgeshire, and Essex played no small part in maintaining that habit of independent conviction, which is the best guarantee for the force of public opinion. Nay, in the still more recent uprising of the agricultural labourers, Lord Godolphin Osborne declared, and experience has borne him out, that the natural leaders of these men were the prominent members of the village chapels. Now if these centres of local independence are seriously threatened, this is not a mere denominational grievance; it is a national calamity.

But notorious facts, of which some illustrations will be given presently, show too clearly that the danger is a real one. We attach the

utmost importance to the opinion of Mr. Hannay, who, from his position as secretary of the Congregational Union, possesses ample means of information. And it was his conviction of the incipient paralysis affecting Nonconformity in many rural districts that drew from him the telling and weighty speech at Bradford, which few that heard it are likely ever to forget. It is not our purpose to criticise the value of the proposals he then made on behalf of the committee. Their aim—to secure help for weak counties, as well as for weak churches—is undoubtedly good. But from our point of view it is rather our duty to urge, what Mr. Hannay himself would doubtless admit, that no contributions of money, however generous, will be sufficient to cure evils inherent in a political and ecclesiastical system expressly adapted to foster the unjust privileges of landowners and priests. Let us by all means give our money where it will do good. But let us beware lest our benevolence becomes a lazy excuse for neglecting the political agitation which alone can secure an effective relief. When the ship threatens foundering, it is good to work at the pumps; but it is better still to stop the leak. We shall be glad indeed if Mr. Hannay's suggestions should be the means of lightening the burdens of many labouring churches. But we are convinced that nothing less than disestablishment and juster land laws will save Nonconformity in rural districts.

Supplementing the explanations of Mr. Hannay and Mr. Clifford by our own observations and reflections, we believe the existing state of things to be traceable mainly to four causes. The first of these is the decrease of population in the rural districts; a process in which "natural selection" has for once made, not the strongest, but the weakest, the survivors. The decrease is of course caused, not by any lack of children, for the size of labourers' families is only rivalled by those of curates. It is owing rather to altered methods of cultivation requiring fewer hands. There was nothing for the surplus population but migration to manufacturing towns, or emigration from the country. But these are remedies likely to be tried first of all by the most energetic and enterprising among the people. But, says Mr. Clifford, and there is much truth in his words, "these are precisely the men and women who have the courage to think for themselves, to mark out an independent path, and to join the conventicle in the village back street." The result is diminished congregations. Of course no antidote will meet this cause of decay, except some measure which will enable more people to live upon the land. The second cause, which we note, is closely connected with the former. New methods of cultivation tend to increase the profits, and therefore the rents of large, rather than of small, farms. Thus the number of farms is diminished, and competition to obtain them becomes more severe, with the result of enabling landlords to impose their own conditions; amongst others, as we shall presently see, good Churchmanship. Under the same, or similar influences, the old class of yeomen, or independent farmers, has become extinct, or nearly so. At the same time, the social prestige given by the possession of land, and the effect of this on the price, make it a hopeless investment for all who are not rich enough to take part of their returns in the shape of dignity. This leads to the increase of estates, and of the despotic power of owners. For all this there is manifestly no remedy but some legal, social, agricultural, and commercial changes which should give a better chance to small owners and independent farmers. But it would surely be possible to prevent some odious abuses of the power of landlords. Mr. Hannay declares that it has been required in the conditions of some leases that the tenant must be connected with the Established Church. Surely such conditions as these could be made illegal and of no effect. Still, that would not hinder inquiries being made into the ecclesiastical leanings of the applicant for a farm.

A third cause of the paralysis of rural Nonconformity is more susceptible of remedy. It is the abject ignorance and helpless dependence of the labourers, who are always the chief objects of village missions. The cure for both of these evils is the extension of household suffrage to the counties. This may sound like a paradox, but it is nevertheless true. Just as the unarmed Christians in Bulgaria can never get justice from the armed Mohammedans, so the privileged classes in the counties will never effectually care, either for the education or the civilisation of voteless labourers. Certainly independence of thought upon religion, as well as on politics, would have far more chance amongst citizens and possible politicians than amongst unenfranchised serfs. Finally, the one proximate

and effective cause of the decay of rural Free Churches is the revival of sectarian zeal in the Establishment. This revival is animated by many motives; sometimes by genuine religious conviction; sometimes by priestly ambition; sometimes by laymen's gratitude for the political servility of the Church. But in any case this revival bears hardly on religious freedom in the villages. In the case of dogmas like baptismal regeneration and the "Real Presence," the more genuine the conviction the more likely it is to persecute Dissent as a soul-destroying schism. The foolish young rector, who imagines himself to have an exclusive commission from heaven to "his" parishioners, will not be very scrupulous in his measures against the preaching shoemaker. The Tory landlord, who believes that Radicalism is hurrying the country to the dogs, finds an efficient agency in the pair of zealous curates, who have a keener scent for a prayer-meeting than for a cock-fight. This one cause, the revival of sectarian zeal, gives double and treble power to all the others we have enumerated. And so we hear of tenants receiving notice to quit for allowing a cottage meeting, and poor people excluded from clothing clubs because they occasionally hear the Dissenting preacher, and conditions inserted in leases by which the tenant sells his soul to the landlord. We have little hope of any remedy until all advocates of religious equality—whether they call themselves Nonconformists, or prefer to be known as Rationalists—awake from the torpor which allowed Lord Sandon to cap all other persecutions of Nonconformity with an Education Act that threatens to prove an extinguisher.

THE DISESTABLISHMENT MOVEMENT.

GREAT MEETING AT NOTTINGHAM.

On Monday evening a public meeting was held in the large hall of the Nottingham Mechanics' Institution, when addresses on "Religious Equality" were delivered by the Rev. J. G. Rogers, of London, and Mr. J. Carvell Williams, Secretary of the Liberation Society. There was a very numerous attendance on the occasion, the hall being filled in every part. The chair was taken by Mr. E. Gripper (chairman of the Nottingham School Board), who was supported on the platform by the leading Nonconformists of the town.

The CHAIRMAN, in opening the meeting, said for many weeks past the attention of the whole of the country had been turned to things away from our own borders. He did not complain at all that this should be so; on the contrary, it was perfectly right, and no one could rejoice more than he did at the awakening which they had seen of the conscience of the country, and the loud, decisive voice in which they had expressed their disapproval of the position of this country in regard to the events in the East. (Applause.) But at the same time, they must allow him to say that they must not permit these things to take their attention from matters at home; and he thought that the local committee would hardly have been doing their duty to their town had they not taken the opportunity of asking the two gentlemen to meet their fellow townsmen, and to uphold with the eloquence and force which they knew so well how to use that religious liberty which had been their motto for years past.

Mr. CARVELL WILLIAMS delivered the first address, which was mainly devoted to a contrast between the proceedings at the Congregational and Baptist Union meetings, and the Church Congress and Lincoln Diocesan Conference, which had all just been held. The members of those bodies were good, earnest, sincere men, who were seeking to promote the welfare of their respective churches, and who were trying, what was better, to promote the glory of God by spreading the Gospel among their fellow men. Yet in two or three respects there was a marked difference between the Nonconformist and Episcopalian gatherings. He ventured to say that no one anticipated, that no one had feared, that Congregationalists would fly at the face of Congregationalists, or that Baptists would fly at the throat of Baptists, but they were told by an authority, which he quoted, that each Church Congress sat, as it were, on the smouldering fires of a volcano. The Archbishop of Canterbury, at Dover, had the assurance to boast of the unity in his Church, but Canon Ryle said that although the various schools in the Establishment might unite for the relief of distress, and the defence of the Establishment, or to uphold denominational education, High Church, Broad Church, and Low Church, if honest and earnest, could not possibly unite for directly dealing with human souls! Churchmen had difficulties of their own to deal with, which did not so much as find mention in the proceedings of other bodies. At Plymouth they discussed, at the Congress, the relations of Church and State, the Court of Final Appeal, the supremacy of the Sovereign over the Church; at Lincoln, on Friday, the Conference discussed the political obstacles in the way of the appointment of additional bishops, the position of laymen in the Church, and the extent to which the clergy were fleeced in connection with ecclesiastical dilapidations. At Bradford and at Birmingham such matters did not find a place in

the programmes, because the voluntary bodies did not belong to the Established Church. The members of the Church Congress, and the Conference at Lincoln, belonged to an Establishment, and, over and above the difficulties with which they had to contend as religious men, they had to contend with the special difficulties which sprang out of an Established Church, and which were to be found in no other Church throughout the kingdom. He then proceeded to show the impossibility of obtaining adequate measures of Church reform from Parliament.

The Rev. J. G. ROGERS followed in an able address. After dealing with other topics, he referred to the dissension existing within the Church as showing the necessity for its disestablishment. He also deplored the growth of Romanism in England, which had been going on for about forty years. Although the Archbishop of Canterbury said that growth attained its culminating point in 1874, he was confident that it was now progressing rapidly, and the Church was afraid to combat with the evil for fear of causing further dissension. He asked what the Church had done as a political institution? He was prepared to sacrifice a great deal for the sake of maintaining a political life, free and pure, but had the State Church accomplished this? He would not give an answer of his own, but simply one from the *Times* of a recent date, wherein it was stated that the Church was against constitutional government, it was against the amelioration of the criminal code and in favour of vengeance, as against prevention and reformation. It was in favour of hanging for almost any offence for which a man was now fined at the assizes. It was against the repeal of the Corn Laws and Corporation Acts, it was against Catholic emancipation, it was against Parliamentary reform and municipal reform, it was against the commutation of tithes and navigation laws, it was against free trade generally, it was against education beyond the simplest elements and even religious instruction, it was against public cemeteries, and indeed it was hard to say what it had not been against in the way of improvement or reformation. (Cheers.)

On the motion of the Rev. J. MATHESON and Mr. START the deputations were warmly thanked. The meeting, unlike that of last season, was most orderly throughout.

MR. GORDON IN DERBYSHIRE.

Reports of Mr. Gordon's recent week in Derbyshire were pressed out last week for want of room, but it seems to have been "a week well spent." On Monday evening, Mr. Gordon was at Church Gresley, and, notwithstanding the local statute fair, and the resolved absence of the other side, a very pleasant meeting was held, and the lecturer was asked for another lecture the same evening. On Tuesday evening, Little Eaton, the Rev. Mr. Griffiths, of Derby, in the chair. Wednesday, Melbourne; and though several leading friends, as elsewhere, were at the Birmingham meetings, a capital audience and great interest. At Wirksworth, on Thursday, in the Town Hall, and here a series of meetings needs to be held to rouse public interest, and give courage to sympathisers to show themselves, it being long years since the Liberation Society was represented there. A gang of respectable young Churchmen just succeeded in making themselves conspicuous by their bad conduct. On Friday evening, Long Eaton—a very lively affair indeed. From the first Mr. Gordon had been grossly interrupted by a number of young Churchmen, and, by-and-by, two or three persons shamefully abused the opportunity for discussion by attacking Mr. Gordon's character. At length, but somewhat indiscreetly, several leading friends, disgusted, rose to go. This was at once a signal to a lot of ruffians to storm the platform, where they at length began to hustle Mr. Gordon; at one time nearly upsetting him. Mr. Gordon rose, and his end of the platform was simultaneously cleared. Some friends then gathered round him, and literally dragged him out by a door behind, and into the graveyard adjoining. It was a scandalous scene, and particular thanks are due to two or three earnest young students who were present from Chilwell College.

Last week Mr. Gordon's meetings broke down, except one at Fallowfield, near Manchester, which the *Examiner* and *Times* reports as follows:—"On Tuesday evening Mr. Gordon lectured in the British Schoolroom, Fallowfield, under the auspices of the Liberal Club: subject, 'Is the Church of England, as an Establishment, worth preserving?' There was a large attendance. Mr. Dawson presided, and, in introducing the lecturer, requested a careful hearing, and opponents would have an opportunity to reply at the close. Mr. Gordon was very warmly received, and at once plunged into his subject. He had not proceeded far, however, before much coughing was heard, and at length Mr. Gordon stopped. It then appeared that a horrible smell was beginning to fill the school at the opposite end to the platform, associated with the spread of cayenne, and in a few minutes everybody in the place was coughing, some persons very violently. Windows and doors were opened, and at length a small packet or bundle was discovered on fire in one of the porches. As the whole neighbourhood was of wood, very serious results might have ensued, and great indignation was expressed, the chairman promising an inquiry. By-and-by Mr. Gordon proceeded, and a very lively meeting was held. Cordial

votes of thanks brought the proceedings to a late close."

DISESTABLISHMENT AND THE NONCONFORMIST COLLEGES.—A correspondent writes:—"On Monday, Oct. 16th, J. Carvell Williams, Esq., gave a most interesting and instructive address, on the necessity of liberating religion from State patronage and control, to the students of the Congregational Institute, Nottingham. The object of the society was clearly stated, and its principles explained, and the students were exhorted to study the question, that, when the time arrived for them to take an active part in the work, they might be prepared to do so. The unfairness and oppression which exists under the present system, and the futility of the arguments brought forward in favour of a State-Church were dwelt upon and happily illustrated by authentic incidents. The warm responses given by the students showed their high appreciation of the address, and a hearty vote of thanks was accorded to the speaker." Another correspondent writes:—"Mr. Carvell Williams spent the evening of Friday, the 13th Oct., with the students of Rawdon College, Yorkshire, and addressed them on Liberation questions. He dealt chiefly with the relation of the Establishment to the religious life of the country, and especially with the working of the system of patronage. The address was well received and heartily appreciated."

TO A BIGOTED CLERIC.

(From the *Manchester City Jackdaw*, Oct. 13.)

The curate of Stand, near Manchester, refused to bury a child, which had been christened by a Dissenting minister of the Gospel.

From whom, oh, saintly cleric! did you learn
Your narrow soulless creed?
For if the pages of the Book we turn,
In them we do not read
The slightest warrant for the faith you hold.
But as we scan the page,
We find the would-be bigot sternly told
That childhood's heritage—
Without a word of dogma or dissent,
Is to afford for Heaven an ornament.
He did not ask the children whence they came,
Or whether priestly lips
Had mumbled o'er them in the Church's name,
Or if the holy tips
Of priestly fingers had bedewed their brow
With drops adored by some;
He never asked the little children how
They could have dared to come.
There were around Him bigots such as thou;
The race of bigots flourished then as now.
Suffer the little ones to come to Me,
Forbid them not, He said;
Of such as these My Kingdom formed shall be.
Each bigot hung his head;
Hang thine too, deacon, priest, whate'er thou
art;
But wretched bigot, still
Thy Master's creed with thine can have no part;
Thou workest not His will,
Who taught of love and charity divine;
Alas! such teaching differs far from thine.

THE TIMES ON THE CHURCH OF ENGLAND.

In a leading article last week, the *Times* commented upon the debate at Plymouth on "Periodical Literature and the Daily Press"; and in reference to the proposal to start a paper which should be distinctively "Church," remarked:—

We would gladly offer the usual friendly greeting to any new adventure in the field of duty and achievement; but we have to observe that there are already several Church papers, all of which, we see, were somewhat critically discussed, and declared not to represent the Church fully and fairly. That fact itself suggests the question whether any paper has a right to assume a specially Church character. What is the Church? What is the Church of England? Whether we ask theologians, or lawyers, or educated laymen of any school, the answer must inevitably be one that does not fit in with the pretensions of such a Church newspaper. . . . As a fact, expressed in popular language, and understood by the people of this country, the "Church," or the "Church of England," was in favour of the alliance of continental Absolutists against constitutional Government; it was against the amelioration of the criminal code, and in favour of the principles of vengeance and prevention as against that of reformation; it was in favour of hanging for almost any offence a man is now fined for at the assizes; it was in favour of the slave trade, and afterwards of slavery; it was against the repeal of the Test and Corporations Act; it was against Catholic emancipation; it was against Parliamentary reform and municipal reform; it was against the commutation of tithes, though it has since had to acknowledge the Act a great benefit; it was against the repeal of the corn laws and the navigation laws; it was against free trade generally; it was against all education beyond the simplest elements, and even religious instruction; it was against public cemeteries and extramural interment; it was against the division of parishes. Indeed, it is hard to say what it has not been against in the way of improvements or conversion. One reform, perhaps, must be made an exception. The "Church"—that is, "the Church of England"—was only too ready to accept the Poor-law Amendment Act, simply because the old laws had been worked so as to change every labourer into a pauper, throw him on the rates, and then pay the titheowner with labour which he did not want, in lieu of the money which he did want. Now, how are we to interpret this lamentable indictment against the Church of England? The true

secret of the matter will present itself to every one who asks himself what the Church was in all these instances. Was it the laity? Certainly not, for they are the people of England. Was it the bishops? No, for they have always been men of an intellectual and, so far, enlightened class. Was it the clergy? The great majority of the clergy, all this century, have been poor, isolated, backward in information, and outside these questions. . . . In all these cases it was everywhere a worldly clerical oligarchy, combined for mutual advantage and working for high preferment, that took the name of the Church, and lent the name of the Church of England to leaders of party. The Church of England all this time was helpless, because misrepresented, duped, and betrayed by that which called itself the Church party. We believe these to be simple facts, with this only possible comment. The first axiom in politics is that what has happened will happen again, and the only inference we draw that any attempt to establish an especially Church paper, inasmuch as it cannot represent the Church, and is therefore necessarily an impostor, even in spite of itself, can only lead to a repetition and continuance of the old treacheries, the selling of the Church into the hands of politicians, whether statesmen or those who are aspiring to that rank. We have only to look across the Channel and see the ruin which the Ultramontane journals have so largely contributed to bring on France. No such consequences, no such calamities, can occur in this country; not, indeed, to that extent, but mischief there will be. If such a design succeeds, and that of course is the supposition to be entertained, improbable as we may think it, there will not be wanting politicians ready to avail themselves of the desired aid. Such a speculation may answer a hundred ways, especially for all who are immediately interested in it; but it will be one more betrayal, name and thing, of the Church of England.

There are now no fewer than forty-eight Roman Catholic churches in London and the immediately adjacent suburbs.

An episcopal throne, designed by Sir Gilbert Scott, has been erected in Christ Church Cathedral, Oxford, at a cost of 1,000*l.*, as a memorial to the late Bishop Wilberforce. Is it possible?

The *Athenaeum* calls attention to a new feature in church building, a revival of what was occasionally found in old churches. The architect, in the design for St. Mary, Whitechapel, has introduced an external pulpit at the north-west angle of the building, where it abuts on the street.

CATHOLICISM IN ITALY.—A Catholic congress, which was sitting at Bologna, has been dissolved by the authorities. Hostile demonstrations on the part of the population were made, and such were the apprehensions of further outbreaks that the municipal magnates were compelled to interfere.

FRENCH PROTESTANTS.—The orthodox Protestants in France have resolved to abandon the scheme of union with the Liberals of their Church, which had been drawn up. They also adopted a resolution in favour of the synod being shortly convoked.

THE SEE OF ST. ALBANS.—The Bishop of Rochester, speaking at the reopening of Thorpe-le-Soken Church, Essex, on Wednesday, referred to the scheme for the formation of the bishopric of St. Albans, of which he was to be "the first unworthy bishop." The sale of Winchester House had, he said, produced 43,000*l.* of the money required, but before the bishopric could be formed they must raise 17,000*l.* more.

THE CORNISH BISHOPRIC FUND.—We understand that Lady Rolle has authorised her solicitor to pay over her munificent gift to the Cornish Bishopric Fund of 40,000*l.* to the Ecclesiastical Commissioners directly he hears that they are satisfied with the guarantee offered. They will meet on Oct. 31, and there is every reason to believe that all arrangements will be completed at that meeting, in which case the new bishop will probably be appointed before Christmas.—*John Bull.*

DISSENTING PROFESSORS AND EXAMINERS AT OXFORD AND CAMBRIDGE.—We have already mentioned several cases of the appreciation in which successful Dissenting graduates are held, such as that Dr. Legge, of the London Missionary Society, recently been elected Professor of Chinese, at Oxford. We have also to note that Mr. A. S. West, Headmaster of Amersham Hall School, has for the second time been appointed Examiner of the forthcoming Moral Sciences Tripos at Cambridge. Mr. Lord, the Senior Wrangler of 1875, was last week elected Fellow of Trinity College, Cambridge.

CHURCH DEFENCE.—A lecture was delivered on Thursday evening, in the Guildhall, Carnarvon, by the Dean of Bangor, in reply to Liberationist addresses recently given in Wales by Messrs. R. W. Dale, J. Guinness Rogers, and Carvell Williams. After expounding the principles upon which the necessity of a National Church is based, the dean proceeded to characterise the ultimate aims of Liberalism as identical with the demands of Liberalism in America, described by Mr. Francis E. Abbott. He examined the dicta upon which Messrs. Dale and Rogers based their conclusions:—1. That Nonconformists repudiate the religion of the National Church; 2. That the Church only benefits a section of the nation; 3. That the appointment of bishops and clergy ignorant of the language had made the Church useless to Wales. The dean contended that the two first dicta are fallacious; that Welsh Nonconformists educate their sons to teach the religion of the Church; that Welsh Nonconformist ministers frequently seek holy orders; that Nonconformist voters decline to support disestablishment; that the orthodox sects are influenced by the Church for good, draw from her stores of learning, imitate her worship, popularise her teaching, and preach her sermons. The Libera-

tionist cry in Wales he attributed to the poverty and recklessness of the badly-paid preachers. He advised them, in conclusion, to seek union instead of Church spoliation.

THE MISSIONARIES IN CEYLON.—A correspondent writes to the *Pall Mall Gazette* as follows:—"A new feature in the dispute between the bishop and the Church Missionary Society in Ceylon is the publication of an appeal to the authorities in Salisbury-square on the part of the native Christians of Jaffa, ninety-three of whom testify to the unreasonableness of the bishop's claims, and express their fears that "the alternative may ere long be forced upon us of either submitting to the course of proceedings adopted by the bishop or of ignoring the relationship which always has existed, and does even now exist, between us and the bishop as our diocesan and chief pastor. We eschew either course. The character of the relationship referred to remains unchanged from the time that the Christian Church was first formed in these parts until the present day, but any attempt to remodel it in reference to novel practices and strange doctrines will cause serious and unhappy differences and backslidings." The address at considerable length proceeds to thank the society for their good missionaries, who have provided simple services, and suggests the appointment of a missionary bishop. Its whole tone shows that it was not the spontaneous act of native Christians. The *Church Missionary Intelligencer* says that the affairs of the society are managed by a local committee in Ceylon composed of Churchmen only; and that the "local committee" frequently referred to in the course of the dispute is that of the Tamil Coolie Mission, an independent body composed of European coffee planters, who contribute some £2,500 per annum to maintain mission chapels, schools, catechists, and readers, who are superintended by two missionaries of the society."

Religious and Denominational News.

MAZE POND CHAPEL, SOUTHWARK.

On Monday afternoon the corner-stone of the new building intended to replace the old Maze Pond Chapel, Southwark, was laid. The site for the new building is in the Old Kent-road, near the Albany-road, and a large number of the congregation and their friends assembled to witness the ceremony. Amongst those present were Mr. J. Barran, M.P. for Leeds, Revs. C. H. Spurgeon, Dr. Angus, W. P. Cope (the pastor), J. T. Wigner, W. Braden, W. Howieson, and Messrs. W. Harrison, J. Easty, J. E. Treasider, A. Dunn, Benham, &c. A hymn having been sung, Rev. Dr. Angus read a portion of Scripture, and Rev. J. P. Chown offered prayer. The Rev. W. P. Cope stated that they were not starting a new church, but having been crowded out by railway arches from their old position, they had secured that freehold site, and hoped to build upon it a sound substantial structure which should last for many years. They had avoided every unnecessary expense, and having faith in their principles they hoped they would succeed in their object, which was to preach the truth, and carry on all those beneficial influences associated with Maze Pond. They felt especially thankful to Mr. Harrison for all that he had done. Mr. Harrison made a statement respecting the finances, from which it appeared that the total cost of the chapel and site would be about 11,000*l.*; 6,921*l.* had been received, and 3,054*l.* expended, and they came before them that day asking for at least 7000*l.* in order that the building might be erected and furnished and opened free of debt.

Mr. JOHN EASTY then presented Mr. Barran with a silver trowel, saying he trusted that he would prove himself to be "a workman that needeth not to be ashamed." Mr. Barran then laid the stone in the usual manner, and, in the course of his remarks, said that that church had a history in which they all rejoiced. It extended back two hundred years, when London was but a village, and when its trade and the accommodation for domestic and religious life was very different to what it was now. It met in Fleur-de-lis-court. Fault had been found with them as a denomination for building their chapels in out-of-the-way places, but that was a necessity of their position at that time. Baptists assembled themselves together and formed churches and voluntarily acknowledged a rule of faith which had never altered during the whole of that period, and they had not had to appeal to the courts of law as the State Church had done. But they were not only Baptists but Christians, and as such felt it their duty to take part in supporting the abolition of slavery, the repeal of the Test and Corporation Acts, and other public questions. The liberties they now enjoyed were the result of the self-denying labours of devoted men of God in past times, who were determined to slay the monopolies which existed in their day. Baptists as a body had never asked for aid from the State, but only that justice should be done them as citizens. There were still anomalies existing but what had been done in the past gave them courage for the future, and they hoped that some day they would have a free church in a free land. (Cheers.) That church was much indebted to Mr. Job Easty, who if he had been a Roman Catholic would have been canonised and made St. Job. (Laughter.) It was by a succession of such men that their great institutions had been preserved, and that the influence which they possessed had been secured. Gratitude for the past required to be exemplified by acts in

the present. A large amount of money was still required, the congregation, though rich in faith, were not rich in wealth, and he trusted that all would help them in the good work. (Cheers.)

The Rev. J. T. WIGNER having said a few words, the Rev. C. H. SPURGEON addressed the meeting, and alluding to the fact that some of those assembled had not been able to actually see the stone laid, said it was an illustration of the necessity of faith which had to be exercised every day. As regards Maze Pond Chapel, every Baptist knew something about it. Although not himself a Baptist by birth, for he was born in sin, being an Independent—(laughter)—he became a Baptist at his new birth. He took some credit to himself for having first given a challenge to Mr. Harrison to give 50*l.* if he would give the same towards a new chapel. Mr. Harrison accepted and that was the commencement of the building fund. He was glad they had come out of the Slough of Despond, or Maze Pond. The site they now occupied used to be the first stopping-place of the Canterbury pilgrims, who started from the Tabard, in Southwark. While the pilgrims to the shrine of St. Thomas had gone the way of all flesh, the Baptists of Maze Pond were still a growing people. They were overshadowed by Barclay Perkins's brewery in Maze Pond; but they were now as well known as that firm, and he hoped as beneficial to the British public. (Laughter.) They wanted to bring out their principles as well as their churches, believing them to be those of the Word of God. Referring to something which had been recently said about the Ritualism of Baptists, Mr. Spurgeon said if there were any people who knew nothing about Ritualism it was the people called Annabaptists. They abhorred it from their very soul. Their independency did not separate them one from the other, and all the churches of London were interested in Maze Pond Chapel, and wished it success. He hoped that all would give liberally, and that in their larger house they would get larger hearts and larger plans of usefulness. (Cheers.)

A hymn was then sung, and purses placed on the stone, after which the Rev. W. Howieson pronounced the benediction.

A tea and public meeting was afterwards held at the Metropolitan Tabernacle. Mr. Spurgeon presided, and addresses were delivered by the Chairman, Mr. W. Harrison, Mr. J. Barran, M.P., and the Revs. W. Braden, Dr. S. G. Green, W. P. Cope, David Jones, Newman Hall, and A. Mursell. The promises, collections, and offerings during the day amounted to 800*l.*

The Rev. N. S. Langridge, late of Torquay, has accepted a unanimous call to the Clifton Down Congregational Church.

The Rev. James Bodell finding a season of rest to be absolutely necessary, has resigned the pastorate of Oldham-road Congregational Church, Manchester, after a service of thirty years.

The Rev. Edwin Baker, of Manchester (formerly of South Shields), has accepted an invitation to become the minister of the Old Chapel, Stroud, Gloucestershire.

The Rev. Alfred Kluht, of New College, has accepted a unanimous call to the pastorate from the church at Billericay, Essex, and commenced his ministry on the 15th instant. Mr. Kluht's father was pastor of the same church for more than eight years.

On Tuesday, October 3, the Rev. G. Cakebread was publicly recognised as pastor of the church, Newport, Essex. The Revs. D. Davies, D. Grigby, E. Ault, W. Darwent, W. H. Beckett, and others addressed a large and enthusiastic meeting.

SHEFFIELD.—The memorial stone of a new chapel, in Langsett-road, Sheffield, was last week laid by Mr. H. Wright, J.P., of London. An address on Congregational principles was delivered by the Rev. Dr. Falding. The chapel is to accommodate 400 persons. The cost of the building and land will amount to 2,800*l.* About 700*l.* has been promised, and it is hoped by Christmas to obtain another 700*l.*, when the promoters will be entitled to the Hadfield grant of 500*l.*

WATTSFIELD.—The foundation-stone of the new Independent chapel at Wattsfield, Suffolk, was laid on Friday, October 6, by Robert Freeman, Esq., member of the London School Board and Metropolitan Board of Works. The new building is of Gothic design and will seat 400 persons. The builder's contract is 940*l.*, but with other works which are contemplated the total outlay will be 1,200*l.* About two-thirds of this sum have already been raised by the congregation. The Rev. William Warren, the pastor, has laboured in Wattsfield twenty-nine years.

ENGLISH CONGREGATIONALISM IN NORTH WALES.

A conference on English Congregationalism in North Wales was held on Monday in the Independent Chapel, Queen-street, Chester. The conference was the outcome of a meeting held at Holywell last year to consider the importance of taking steps to establish and sustain English Congregational churches in North Wales. At that meeting a committee was appointed to draw up rules for a permanent society having this object in view, and Monday's conference was convened for the purpose of discussing these rules and fully establishing the society. Mr. W. Crossfield (Liverpool) presided. Amongst those present were representatives of the Congregational Union of England and Wales, the Congregational Home Missionary Society, the English Congregational Chapel Building Society, the South Wales, the Cheshire, the Salop, the Lan-

caire, the Flint and Denbighshire, the Anglesey, and the Carnarvonshire Congregational Unions. Mr. Samuel Morley, M.P., was announced to attend the Conference, but was unable to fulfil his engagement. On the motion of the Rev. W. Griffiths, of Holyhead, seconded by Mr. T. Minshall, of Oswestry, the new association was duly formed, and the officers appointed. The friends afterwards dined together, Mr. R. S. Hudson presiding. Amongst the speakers was Mr. Henry Richard, M.P., who subsequently delivered a speech at the meeting held in the Town Hall. We have no space to report the proceedings this week.

MALVERN.—The new Congregational Church in this place was opened for public worship on September 29. It may be remembered that there was extreme difficulty in getting a site in this church-ridden watering place, and that one was at length secured in a commanding position, considerably above the level of the Worcester-road. The spire of the new place of worship, 135 feet high is a conspicuous object for miles around. The cost of the building has been about 5,200*l.*, towards which Miss Page, of Malvern, and T. R. Hill, Esq., M.P., for Worcester, gave 500*l.* each, the English Chapel Building Society giving 600*l.* The internal accommodation is at present arranged for 400 persons on the ground floor, provision being made for an end gallery to accommodate 100 more. At the opening on the 29th ult. the Rev. C. Y. Potts, of Ledbury, conducted the devotional service; the Rev. R. V. Pryce, LL.B., of Worcester, offered the dedicatory prayer. The morning sermon was preached by the Rev. R. W. Dale, M.A., of Birmingham, that of the evening by the Rev. J. G. Rogers, B.A., of London. The sermons on the first Sunday were preached by the Rev. A. C. Gill, pastor. The collections amounted to 224*l.* leaving about 1,100*l.* yet to be obtained. The services will be continued during the present month, when ministers of the neighbouring churches will preach.

ROMFORD.—In this thriving town of Essex the memorial stone of a new Congregational Church was laid on Thursday, the 5th inst., by James Spicer, Esq., of Woodford. The new place of worship is to be Gothic in style. The total cost will be about 4,000*l.*, and it will accommodate about 500 persons. In the preliminary service, the pastor, the Rev. F. Sweet, from New College, and the Rev. J. Morison and A. M. Carter took part. The stone having been duly laid, Mr. Spicer delivered an address, in which he dwelt upon the importance of Christian activity to meet the spiritual wants of the age. In this work it was their duty to put forth every talent they possessed, whether of money or influence. There never was a greater need than at the present time for the preaching of the simple doctrines of the Cross. When they considered the Romanising tendencies of many churches, it was a pleasure to them to feel that in the pulpit about to be erected the trumpet will give forth no uncertain sound. Purses were then laid upon the stone, containing about 93*l.* There was afterwards a cold collation at the Corn Exchange, Mr. Spicer presiding, and making a short speech. He was followed by the pastor, the Rev. A. Egg, of Woodford, and others. After tea in the old Coverdale Chapel, now used as a schoolroom, a crowded meeting was held in the chapel in North-street, when addresses of a deeply interesting character were delivered. During the day the total contributions amounted to 250*l.* towards the debt, which up to the 5th had amounted to some 2,000*l.*

TONBRIDGE.—The new Congregational Church in this place was opened for public worship on Thursday, October 5. The first service was held at noon. Several ministers from various parts of Kent took part in the devotional exercises, and the sermon was preached by the Rev. Newman Hall, from the concluding verses of the 90th Psalm. Soon after the service there was a luncheon in the school-room at the back of the church, and a much larger gathering of friends than had been anticipated or arranged for. One noticeable feature of the luncheon was its purely temperance character, no intoxicating drinks being provided, but simply fruit syrups and other gay-coloured harmless beverages. This feature the chairman (S. Morley, Esq., M.P.), himself a teetotaler, warmly commended. For greater convenience, an adjournment was made to the church after lunch, and here various sentiments were given and responded to. It was announced that a kind letter had been received from the Rev. R. L. Allnutt, vicar of St. Stephen, regretting that another engagement at the same time would prevent him from expressing his sympathy with his Congregational friends. The Rev. E. Moulton (Wesleyan) in responding to the Christian churches of the town said it had never been his lot to labour in a town where there was more evidence of practical Christian unity than in Tonbridge. When he came a year ago he was met in a most courteous and gentlemanly way by all the ministers of the town, and had maintained a constant friendly and beneficial intercourse with them. The Chairman next tendered the thanks of the friends to the Rev. Newman Hall for his services, and said he had worked with him for many years and never found a more willing worker. The Rev. Newman Hall, in response, said he considered it a strong proof of Christian unity in the town to find a Wesleyan brother going to officiate at a funeral for a Baptist brother, and a Church of England clergyman regretting that his services clashed with those of the Congregationalists. Endorsing the chairman's remarks as to the multiplicity of small

causes, he said sectarianism prevented Christianity in its strength and beauty from being developed; and there ought to be no battle between the sects, for the great battle needed to be fought against sacerdotalism. "The Churches of the Congregational faith and order in the county of Kent: may they increase in spirituality and power," was next given by the chairman, who said that Nonconformity was nothing unless it were founded upon religious principles. The Rev. A. Turner (Ashford), responded, and urged upon those present to recognise the individual responsibility of church members. Mr. W. Gorham (formerly a member of the Congregational body) next addressed the meeting at some length. The Chairman next gave "The Church for which this place of worship has been erected, with its pastor," and said it depended quite as much on the fidelity of the members as of the minister whether this new place should become a blessing to the town. The Rev. D. Harding in responding said that without Mr. Morley's generous help they could never have ventured on the work. The total outlay (including site) would be about 4,500*l.*, of which amount all except about 900*l.* had been realised or promised. Towards this amount, Mr. Harding appealed for 150*l.* to be raised that day. The Chairman here intimated that as a little encouragement he would give 50*l.* if the other 100*l.* could be raised during the day. After a tea, at which about two hundred assembled, evening service was held, and the Rev. Dr. Allon preached. Further promises and the evening collection brought the proceeds of the day up to more than the sum required to secure Mr. Morley's 50*l.* The new place of worship will have on the ground floor seats for 320 persons, and in the gallery for 150—about 500 in all.

CONGREGATIONAL UNION OF ENGLAND AND WALES.

(From our own Correspondent.)

My last letter was despatched before the public meeting in St. George's Hall on Tuesday night, of which you have already given some account. It was a great meeting as regards attendance, and all the people who occupied the lower gallery paid sixpence apiece for their seats. The speaking was good, but not conspicuously so; the matter of the speeches being better than the manner, which lacked oratorical force and fire. In that respect the Rev. Herber Evans was most successful, and his humorous and thoroughly Welsh style of speaking was evidently highly relished by the audience. It was instructive to notice that at this, as well as at other Congregational Union meetings, everything which bore on the question of disestablishment—which was referred to pretty often—was caught up by the people with quickness and enthusiasm.

On Wednesday morning Horton-lane Chapel was again well filled below, though the gallery attendance was diminished. The proceedings commenced with the Bulgarian question, which was, however, quickly got out of the way, by Mr. Hannay's asking whether, on the ground of the pressure of time, the assembly would pass a resolution without any moving and seconding. It was done in a trice, and the Government, and especially the Prime Minister, were condemned, and the necessity for granting independence to the Turkish provinces was affirmed, without any debate, and, in what the secretary called "this exceedingly facile way of getting through our business," a resolution was also passed congratulating the Presbyterians of England on the union into which they have recently entered.

The "reception of delegates," though it is usually a ceremony, rather than a substantial part of the programme, could not be got through so summarily. For, in the first place, Dr. Pulsford, of Glasgow, had something interesting to say about Congregationalism in Scotland, which is looking for a fusion with that of the south. He also amusingly complained of the way in which Scotch ministers are stolen away by English congregations, and suggested that if Scotland found brains for the south, the south might advantageously find money for the north! But the most notable incident of the morning was the speech of the Rev. W. O. Simpson, a Wesleyan minister, who was one of the spokesmen of the Methodist, Baptist, and Presbyterian ministers of Bradford, by whom a fraternal address to the Union was presented. It was not merely very catholic in tone, and graceful in expression, but the speaker both astonished and delighted the audience by the boldness and the decision with which he dealt with politico-ecclesiastical topics. After expressing indebtedness to Congregationalists for their persistent advocacy of the principles of religious liberty, he proceeded to describe the causes which had led, or were leading, the Methodist body into the ranks of the party of disestablishment. It was a brief, but telling, indictment against the Church of England, and when the speaker declared

that, in the desperate struggle for its existence which was approaching, the Establishment "would look round, and look in vain, for allies among the people called Methodists," the assembly was wrought to the highest pitch of enthusiasm. In fact, Mr. Simpson's speech was the theme of everybody's talk for hours afterwards, and no doubt it will attract very general attention elsewhere.

After a little discussion, which led to the suspension of the standing order restricting the length of speeches, Mr. Hannay introduced what was generally regarded as the most important subject to be found in the Conference programme, viz., the scheme of finance which has engaged so much of the attention of Congregationalists for some time past. The scheme has been a good deal altered, as the result of the sifting it has undergone at successive Conferences, and it was now submitted for approval, as regarded its main principle; the details being left for the consideration of the several county unions. As Yorkshire is one of the counties in which the proposal has had to endure the greatest amount of criticism, Mr. Hannay evidently resolved to put forth all his strength, and certainly made the most oratorical and able speech, which he has yet delivered on the subject. Its length—more than an hour—was objected to by some, and there were others who thought that he would have acted wisely had he spent more time in explaining and vindicating the scheme, rather than in insisting on its necessity. He, however, avowed that he chiefly desired to create feeling and enthusiasm in its favour, without which it was not likely to be adopted, or successfully worked, and in that he undoubtedly succeeded; for his speech made a very decided impression, and was received with vociferous applause. It may be added that he spoke with some feeling of "the atmosphere of suspicion" in which he had lived for some time past, as the result of his efforts to awaken the body to a sense of its duty in this great matter.

Mr. Henry Lee is "no orator, as Brutus is," but he spoke with a homely force which, perhaps, influenced some who were afraid of being carried away by Mr. Hannay's eloquence, and he seconded the motion referring the report of the finance committee to the county associations. Then followed a discussion which occupied the remainder of the sitting, and nearly the whole of that of the next day also. It was interesting and well conducted, as regards both ability and temper; but there was about it a one-sidedness which was rather painful. Notwithstanding the doubts and, in some cases, the downright dislike with which the proposed national fund, for increasing ministerial incomes and extending evangelical work, has been received in some quarters, no one, so far as I can remember, has made a really able and earnest speech on the other side of the question. In this respect, the speeches of the Rev. Messrs. Bruce and Hewgill, who followed Messrs. Hannay and Lee, were like many more delivered on previous occasions. Neither of them came forward as direct antagonists, but they were full of doubts and fears, and raised all manner of difficulties; while Mr. Hewgill said that if the scheme were adopted, the Union would cease to be a merely deliberative body, and would become an organisation interfering with the churches. At this stage, the Rev. J. G. Rogers moved an adjournment, which was at once agreed.

On Thursday morning, before the debate on the financial question was resumed, the chairman received, and acknowledged, the usual vote of thanks, and Dr. Raleigh, in a short speech, characterised by good taste, as well as feeling, proposed that an expression of sympathy should go from the assembly to Sir Titus Salt, who, the public will regret to learn, is dangerously ill. There was then a little discussion whether the standing order as to speaking should remain suspended, and it being resolved in the affirmative, Mr. Rogers reopened the adjourned debate. He made a good debating speech, in which he dealt with the objections, or difficulties, of the doubting brethren, and was much applauded. He made a great point of the fact that the Yorkshire Congregationalists have consolidated their divisional bodies for aiding the weaker churches, and insisted that it was simply proposed to adopt the same principle in regard to all England. He also expressed admiration of the zeal and devotedness of Mr. Hannay in connection with this matter, and begged of him to dismiss the idea that the thorough confidence of the Union was not reposed in him—an assurance which the assembly heartily endorsed. The Rev. T. Arnold, of Northampton, admitted that a scheme was imperatively necessary, but he did not like *this* scheme. Congre-

gationalists, he said, had always insisted on the distribution of power, and he preferred that a central body should raise money, and divide it among the county unions, who should have absolute power over its appropriation. He gave some instances of the attempts made in Northamptonshire to suppress Nonconformity. Mr. Hudson, of Hull, and Mr. Spencer, of Manchester, took, substantially, the same line; the former fearing lest the county unions and the churches should lose their liberty. A third layman, Mr. Knox, of Sheffield, said that, as he had been beaten on the amendments he had proposed in the conference, he gave in his adhesion to the scheme. He, however, proposed a rider to the resolution, to the effect that the county unions should not receive less from the central fund than they had hitherto raised locally; but afterwards, on the suggestion that the county unions might make that a condition of their acceptance of the scheme, he withdrew the proposal. Mr. Dale now came forward in support of the scheme, and insisted that the creation of a central fund must of necessity bring with it a certain degree of control. But, he added, it would not be the independence of the churches which would be affected, but that of the county unions, and he did not know that the independence of those bodies was an essential principle of Congregationalism. The local unions would also be strongly represented in the financial body, the existence of which would create more confidence than that of a number of local bodies. After Alderman Manton had supported the motion, Dr. Fraser said he had two difficulties which had not been disposed of; one being that a committee, and not a public meeting, would vote the moneys; and the other that local gentlemen would lose their interest if deprived of their present power. *Per contra* the Rev. W. Tritton said that, while they were battling about details, they were losing sight of the necessity for something being done. The Rev. EUSTACE CONDER also said that the real difficulties were of a business kind, and did not, he thought, threaten the liberty or independence of the churches. Mr. CONYERS made an appeal to his brother Yorkshiremen to accept the scheme, if they could, with unanimity. Then, when the discussion seemed about to close, the Rev. S. March proposed an amendment, which approved of a central fund, but of local administration. Mr. Hannay, when he shortly after replied, in a very effective debating speech, pointed out that this was a proposal which had been already rejected by the Conference. Then, replying to the principal objections urged, he advised the Assembly, in a few emphatic and impressive sentences, to take without hesitation the step now proposed, viz., to approve of the essential principles of the scheme, and to refer it to the local associations to discuss its details, and then either to accept, or reject, or modify it. As the result of this lengthened debate, Mr. March's amendment was supported by fewer than a dozen votes, and, when the resolutions were put, there were not half-a-dozen negative votes; while there was a forest of hands in the affirmative, and great acclamation at the near approach to unanimity which had been secured.

Nothing now remained but to return thanks to the readers of papers; to those who in Bradford and other towns had so hospitably entertained the members of the Union, and to the local committee for their admirable arrangements—which thanks were rendered with a heartiness which the circumstances both justified and demanded. It was stated that the National Labourers' Union had asked the Assembly to exert its influence to secure the use of Congregational schoolrooms for its meetings, instead of public-houses being resorted to. A resolution to that effect would have been proposed, but as it was too debatable a proposition to be hastily adopted, it was not actually proposed.

I have said nothing about the sectional meetings, of which there were four, held in the afternoons of Wednesday and Thursday. It was impossible, of course, for any one to attend them all, and I fancy that they did not on this occasion draw such good audiences, and excite so much interest, as at previous meetings. That was probably because of the attractions held out by the invitations to visit the principal manufactories of the town, and other public places, and certainly good use was made of the smoking room of the Liberal Club, the committee of which handsomely placed their rooms at the disposal of the members of the Union during the sittings. I must refer your readers to the detailed reports of the proceedings of these sections, at each of which a good many candid statements as to the shortcomings and difficulties of the members of the

Congregational Churches were made; though there-medial suggestions were not always accepted as sufficient. These meetings had this recommendation, that they afforded an opportunity to a considerable number of men who had been silent listeners in "the Assembly" to publicly express their views on questions of practical importance. Probably the most important topic discussed was "The shiftings of theological thought"—introduced by the Rev. R. Tuck, of Bromley. His view was, that there is no ground for the alarm lately expressed on the subject; the changes which had taken place having kept within the circle of the truths recognised by the Christian Church in all ages. Some subsequent speakers, however, did not concur in that view, and made some rather startling statements as to the doctrinal views held in certain quarters. And the right of divergence from the old paths was also insisted upon by one ministerial speaker, as part of the liberty of Congregationalism.

The conversazione in St. George's Hall on Thursday night was a most agreeable winding-up of the proceedings of the Union. It was, perhaps, the largest and most successful gathering of the kind yet held in connection with the Union. At least 2,000 persons must have been present, and yet there was not much crowding. There was also a variety of entertainments. A hearty welcome from the mayor, an acknowledgment of the welcome by Mr. Dale, and a few words from Mr. Hannay, embraced all the speech making, and the rest of the evening was spent in examining a large collection of microscopes and other philosophical instruments, pictures, coins, and curiosities. There was a choice selection of music, given by a powerful choir, with a first-rate organ performance. Perhaps, however, to many the greatest pleasure was given by the opportunity afforded for social intercourse, which was out of the question in the pews of Horton-lane Chapel, and I do not know who looked most pleased—the visitors, at the efforts made to afford them gratification, or the hosts and hostesses, at their evident success. Bradford has kept up its reputation for spirit, energy, and heartiness, and Bradford was proud, as it had a right to be.

As all things must have an end, so must this letter; else I could add a good deal more about the meeting for young men at Bradford on Friday night, and the able speeches of Messrs. Norris and Braden, and about the public meetings at Leeds, Halifax, Keighley, Dewsbury, and other places. As I have already said, the influence of the Union has been very widely diffused on this occasion, and so far as can be judged by the reports, the speaking has been solid, manly, and progressive in its character. The Bradford autumnal meeting will not, I am sure, be soon forgotten, nor its good results prove only transitory.

The second session of the Congregational Union was opened at Bradford on Wednesday in Horton-lane Chapel, at ten o'clock. There was a large attendance of the public in the gallery, while members and delegates occupied the area, filling it in every part. The Rev. Dr. Aveling was in the chair. After devotional services,

The Rev. A. HANNAY, the Secretary to the Union, submitted two resolutions from the Committee of Reference, one in relation to the war in Turkey, and the other to the recent union which had been effected among the Presbyterian Churches in England. As to the first, he felt sure that he had only to read it to command the unanimous consent of the meeting, while the other would also meet with a hearty reception. Mr. Hannay then moved:—

That in the judgment of this Assembly the conduct of the English Government and especially of the Prime Minister, in relation to the atrocities recently committed in Bulgaria has created just indignation and alarm; and that the Assembly desires to express a strong conviction that no settlement of the relations between the Porte and its subjects in the East of Europe can be permanently satisfactory that does not grant to the provinces a complete administrative independence.

The resolution was carried with much applause. Mr. HANNAY then called the attention of the assembly to the gratifying fact that the Free Presbyterian Church in England had been united with the United Presbyterian Church in England, and had formed a strong body of Presbyterians, with whom the Congregationalists could not but heartily sympathise. He then moved a resolution of congratulation, and cordially offering the right hand of fellowship in the common work of Christian service in which they were all engaged. The resolution was carried unanimously.

RECEPTION OF DEPUTATIONS.

The Rev. Dr. PULSFORD, of Glasgow, was then introduced by the Chairman as the delegate from the Congregational Union of Scotland, and met with a very hearty reception. He gave some account of the state of religious parties on the other side of the Tweed. Congregationalism was a comparatively small thing there in relation to Presbyterianism, but its individuality of character and elasticity of system had commended it to no small

portion of the people of Scotland, while it worked in concord with Presbyterian bodies, all of which were active and aggressive. In the city in which he laboured (Glasgow), the Established Church of Scotland was second to none in its efforts at church extension, and the other churches were vying with one another in their efforts to occupy the vacant ground and to lay hold of all the people. The Congregationalists were standing in the midst of this activity, not, he thought, hindered by it. (Hear, hear.) If they put Congregationalism against Presbyterianism he did not think they were making much way; but they never had done. At the same time, whenever they found a man in Scotland who had any definite opinions, he was not long without getting a hearing. Scotchmen were too wise to neglect hearing anything that was worth listening to. (Laughter, and "Hear, hear.") The great difficulty was to find preachers. Their southern pastures afforded too great an attraction to the northern pastors—(laughter)—and their flocks in the north were often left out in the cold. If he had time, he should have liked to enumerate by personal reference some of those who had left, but the list would be too long, and it might be painful to brethren present to be reminded of their fatherland in that way. (Laughter.) He would only say for the Scotch churches that if they were to receive back one quarter of those that had gone out, the ranks of the ministers in England would be considerably thinned, and their churches a good deal unofficered. (Laughter.) The English churches did not know what a privilege they possessed in having such a training ground in the north. If they did they would be ready to supply the Scotch churches with the only thing they wanted—funds. ("Hear, hear," and laughter.) The Scotch grew brains far better than money, and as the southern parts appeared to exhaust that—(laughter)—they ought to put their northern friends in the best possible position to supply what they themselves needed. (Loud laughter.) But, apart from these things, he thought he saw in the future a pleasant prospect for the extension of Congregational principles. In the immediate future he thought that they would find that there would be brought about a union between the Evangelical Union Churches—the churches better known as the Morrisonian of Scotland, and the Congregationalists. (Applause.) The movement in favour of this union had commenced at the spring meeting of the Congregationalists; the subject was well received then, and he was informed that it stood a fair chance of being accepted by the Evangelical Churches when it was brought forward. That body had just held a meeting, and had heartily responded to the invitation. When the union did take place, they would be able to send to the English Union a request from some 200 churches, and ask that union whether it would not be wise for them to modify their name and call themselves the Union of British Congregational churches. (Loud applause.) In that case they would be able to present a united front of Congregationalism to the whole world. It would not only be an advantage to the Scotch Churches but to the English ones too. Nothing would tend more to promote the object they all had in view than a demonstration such as they were now holding, to be held in Edinburgh. He had ventilated the question at the Union whether he should not bring a cordial invitation to the English Union to hold their next autumnal session at Edinburgh. (Loud applause.) The only barrier that appeared in the way of carrying that out was, not that it was not the heart's desire of the Scotch churches, but that it was felt that the attractions of the Modern Athens might attract so many that they would be altogether overwhelmed there—(laughter)—and seeing that their churches were comparatively poor, some of their wealthier members seemed to think that there would be found to be some difficulty as to funds. (Laughter.) He might be pardoned, however, in saying that he could offer them the attractions of Modern Athens if they would only pay a portion of their expenses. (Loud laughter.)

The CHAIRMAN next introduced a deputation from the Free Churches of Bradford, consisting of the following ministers:—The Rev. James Dann, Baptist; the Rev. Dr. Russell, Presbyterian; the Rev. W. O. Simpson and the Rev. W. Willey, Wesleyan; the Rev. S. Wright, Methodist Free Church; the Rev. T. Dearlove, Primitive Methodist; and the Rev. R. Nicholls, Wesleyan Reformers. After the chairman had cordially shaken hands with each member of the deputation, and had expressed his gratification at having to introduce them to the meeting, their address was read. It gave expression to their united and cordial sympathy with the great objects of the Union, bade them hearty welcome to Bradford, and of an earnest hope that all the Free Churches of England might become more and more united "in works of faith and labours of love."

The Rev. W. O. SIMPSON, speaking for the Wesleyans, said that although the body with which he was connected was only a century and a quarter old, it had been of no small service to England; but while they could claim this credit for their own sake, they could not forget how much they were indebted to the Independents, whose forefathers had shed their blood, and taken joyfully the spoiling of their goods, that they might defend and maintain the great principles of civil and religious freedom which were the glory of England. He could not close without saying a word or two on behalf of the "old body"—as they were called—about a question which occupied Congregationalists

so much—the question of the relation of the Church to the State. (Loud applause.)

They must not expect from him a manifesto. (Laughter.) He did not believe in manifestoes, except in one—the one proclamation of salvation through the Lamb of God. (Hear, hear.) But, mixing as he did somewhat intimately with the leading minds of the body to which he belonged, he might be able to describe to them the position which they held in regard to the question. He would not propound any theory that he might himself hold, but would tell them what he believed was the exact position held by the old body in reference to this question. (Hear, hear.) Old historical associations were not easily worn out by the wavelets of time. The footprints of history had an awkward habit of petrifying and becoming hardened into rock, and the ebb and flow of public opinion did not easily disintegrate the granite and wipe out the old footprints. But he would tell them what would do that—the constant abrasion of unfriendly circumstances. (Applause.) He would tell them what would, the reiteration of undeserved and repeated attack—(loud applause)—these would disintegrate the granite, and would wipe out the footprints. (Applause.) He spoke now from the ground of personal observation—and he thought he knew something of Methodist feeling—and he would tell them that pettifogging disputes and quarrels that disturbed the quiet that should reign in a graveyard—(loud applause)—the prostitution of the Protestant places of worship to the service of the priest, the mass, and the confessional—(long-continued applause)—the supercilious and haughty contempt of a hierarchy towards all ministers who were not of their tabernacle and their priesthood—(loud applause)—the lust of influence of power and of wealth that had been exhibited in the administration of the Education Act of 1870—(loud applause)—and especially the worst and most detestable form in which that had been shown in the retrograde step of last session—(loud applause)—these things put together were doing what nothing else would have done; they were disintegrating the granite, and were wiping away the footprints of historical associations. (Loud applause.) He did not want to make any pretensions to be a prophet—that was a dangerous business—(laughter)—but he did not mind prophesying for once; and he said, with the conviction derived from minute observation, that when the tug came, if things went on as they had been doing for the last twenty years, the Established Church of England would look round, in her last desperate struggle for existence, for the best friends and allies she had ever had, and she would miss them. (Loud and enthusiastic cheering, which lasted a considerable time.) This, he would say, bearing in mind the fact that no Methodist preacher was pledged to the theory of disestablishment, yet they would break with all their old historical associations, and the Church of England would look in vain for their old allies, "the people who are called Methodists." (Continued cheering.) If Methodists had not said as much about what they did as some people liked still he believed they had done a good work. Their body was but as of yesterday, compared with the Congregational body; the youngest Congregational Church was a hundred years older than the oldest Methodist one. While compared with the Church he had just referred to, both Congregationalism and Methodism were in their infancy; and yet, in a century and a quarter, they had by the hand of God grasped every longitude east and west of Greenwich, and every latitude north and south of the equator; and they had at any rate reared up by the side of Congregationalism a system which proved conclusively the fact that in all parts of the world a church needed no crutch—for Methodism was no crutch—that a church was healthiest when it was free—(loud applause)—and in a century and a quarter—a mere babyhood in the history of a church—Methodism had proved that it was the freest movement that made the most rapid pace. (Loud applause.)

After a few words from the Rev. J. DUNN, the Rev. Dr. RUSSELL also expressed his pleasure at meeting the Assembly of the Congregational Union. He ventured to predict, so far as the question of disestablishment was concerned, that unless the English Established Church became more conciliatory in its policy and dealings with the Dissenting bodies it would speedily have to share the same fate as that which had befallen the Irish Church. (Applause.) The time had gone by when Dissenters would submit to the arrogant pretensions of clergymen of the Church; and the haughty contempt and assumption of social superiority by Churchmen would do as much as any external forces to bring about a beneficent legislation which would for ever unfetter Dissenters from the dominance of the Church. (Applause.)

The CHAIRMAN, in thanking the members of the deputation for the address, said that in the name of the 2,000 churches and upwards of the Congregational body in the United Kingdom, most of which were represented there, he very cordially received and heartily reciprocated the expressions of kindness and feeling to which they had given utterance. The passionate desire of their hearts was that as they were greatly in accord and one in affection with each other, they might as far as possible work with one another in the service of the Great Master. (Hear, hear.) He believed that all the denominations were the better for each other's existence, and that not one of them could do the work that required to be done if it was left to itself. There was no doubt that the condition of the country in the days in which they lived was such as required careful thought, earnest deliberation, and decisive action on the part of all classes of Protestant Christians who held evangelical opinions. He trusted that before long many of those who held those opinions in the Established Church itself, would see how glorious it was to work without fetters, and that they would resolve that they would no longer wear chains when it was possible to be free. (Applause.) He thought that the speech of Mr. Simpson, coming from a minister occupying so prominent a position in the Methodist body, would ring through the length and breadth of the land, and would give heart to those who had

felt faint, and new strength even to those who had felt strong. (Applause.)

The deputation then withdrew.

CONGREGATIONAL FINANCE.

The Rev. A. HANNAY (the secretary) moved on behalf of the committee, the following resolution:—

1. That the Assembly receives the report of the Finance Conference Committee, and accepts the principles of the scheme contained in it, namely—(1) the consolidation of the funds of the county associations, without interfering with the integrity of the associations as at present constituted, or their independence of action for all purposes except the final determination of grants of money; (2) the connection of the administration of the consolidated fund, with the Congregational Union; and (3) the administration by a council representative of the associations and churches which enter into the scheme.

2. That the Assembly instructs the committee to take such steps as may be necessary to secure an early consideration of the scheme by the members of the churches in the leading towns of the kingdom, and to bring it before the county associations, along with the resolution of the Assembly, and to report as soon as practicable what associations are prepared to accept it.

3. That the Assembly reappoints the Special Finance Conference Committee to aid the General Committee in carrying out the above resolutions, with power to add to their number.

The report alluded to above was as follows:—

Report of the Finance Conference, held in London on the 21st and 22nd days of March and the 15th day of May, 1876.

The Conference summoned by the Union, in the terms of a resolution adopted by the Assembly at the autumnal meeting, 1875, "to consider the entire question raised by the scheme for a General Board of Finance, and to report," consisting of delegates appointed by the county associations, by the Congregational Union of England and Wales, and by the home, Irish Evangelical, and colonial societies, met on the 21st and 22nd days of March, and by adjournment on May 15th. Henry Lee, Esq., of Manchester, was, by the unanimous vote of the Conference, called to the chair. There were present at the meetings in March, 134 delegates, and at the adjourned meeting in May 88 delegates. The following resolutions, 1 to 3 inclusive, were adopted at the meetings in March, and the remaining resolutions at the meeting in May:—

1. That this Conference agrees with the conferences held at Birmingham and Leicester—(a) in recognising the good service which has been rendered by existing organisations in the Congregational body for originating and sustaining home missionary operations, and supplementing ministers' salaries in young and weak churches; and (b) in considering that, in the present position of Congregationalism, whether regard be had to the help due by the strong churches to the weak, or to the special opportunities for Christian service which the circumstances of the time present, those organisations are insufficient to meet the present necessities.

2. That, in the judgment of the Conference there should be a consolidation of the funds at present raised in the several counties for originating and sustaining home missionary operations, and supplementing ministers' salaries, after deducting working expenses, into one general fund, administered by a board representative of those counties, and working through the committees of their associations.

3. That the Conference thinks it undesirable that, in consolidating the funds of the county associations, a new association should be called into existence, and recommends that the rules of the Congregational Union of England and Wales should be so altered as to provide within its constitution for an administrative body representative of the county associations, to which the general fund may be entrusted.

4. That the Conference recommends:—(a) That, leaving the present rules of the Congregational Union affecting membership unaltered, an additional rule or rules be adopted for the purposes following:—(i.) Providing that it shall be competent for such of the county associations or unions as accept the scheme to appoint at least two delegates, who shall be representative members of the Union, and shall be recognised as a special body under the name of Church Finance Delegates; and that the number to be appointed by the several associations shall be fixed, in the first instance, by the committee of the Union, and subsequently by a committee appointed for that purpose by the Council of Finance, and shall be determined by the comparative weight of their denominational interest. The numbers shall be so regulated that the whole body shall not exceed 200 members. (ii.) That an annual finance meeting of the Union be held in May, consisting of (a) the Church Finance Council; (b) the delegates of the Congregational Union, from the churches in the counties which accept the scheme, henceforth to be called associated counties; and (c) the delegates to the Congregational Union from churches—henceforth to be called contributing churches—situated in non-associated counties, but contributing to the general fund—the minimum of contributions to vary with the number of persons in fellowship, and to be fixed, in the first instance, by the committee of the Union, and, subsequently, by the special committee provided for in (a) i. (iii.) That a Council of Finance be elected at the annual finance meeting, to consist of the church finance delegates, and (when completely constituted) of twenty-five other members. Of these, the committee of the Union shall nominate fifteen, of whom ten shall be elected, and, after the first year, the retiring council shall nominate twenty-five, of whom fifteen shall be elected; but the finance meeting shall be competent to reject any of these nominations, and replace them with others. (iv.) That such council shall be the administrative body mentioned in Resolution 3. Its distinct province shall be to receive moneys through the treasurers of the county associations, and otherwise, and to obtain reports from these associations, setting forth the grants agreed upon by them for the origination or support of home missions, the planting or aid of churches, or the carrying out of evangelistic enterprises within their several limits, and, out of the general fund, to make, so far as shall be practicable, such grants to these associations for the purposes specified as may seem to it to be required. The council shall report yearly to the annual finance meeting of the Union, and shall be responsible thereto.

(v.) That a meeting of the council be held in connection with the annual meeting of the Union in May, at which it shall elect an executive committee of thirty-five members, and other committees, and transact other necessary business. [The question of the appointment of a secretary and a treasurer is left open.] (vi.) That the executive committee shall hold a session in June, at which it shall revise the votes agreed upon by the associated counties, and report to the council. (vii.) That for the purpose of this revision, the counties may be grouped, and it shall be lawful for the executive to divide itself into sub-committees to deal with the reports from these groups. (viii.) That a meeting of the council be held as soon as convenient after the (June) meeting of the executive committee, to which the votes agreed upon by the associated counties, and revised by the executive, shall be submitted for final approval. (ix.) That the council shall have power to consider any question which may be raised in regard to the extension of Congregational missions or the planting of churches; but that any decision which it may reach shall be carried out in concert with the association of the county to which the question refers. (b) That the county associations retain intact their present organisation, independence of action, and general methods of operation, provided that all votes of money agreed upon by them shall be periodically reported to the Finance Council, and shall not be held to be final or effective until they have received the sanction of that Council.

He said that the report was the creature of the Finance Committee; the committee of the Union had not touched it either to modify or mar, but merely contented themselves with presenting it to the Assembly as it came from the Conference. One thing only the committee did, and that was to submit a resolution of their own for discussion, instead of the report itself. They did this because they did not think that the Assembly was a proper body to discuss all the details of the scheme, which it would have to do if the report was directly submitted to them. As it was, the Assembly would be in the position of merely adopting and setting forth the principles of the scheme for the approval of the churches. The Assembly had no control over the various churches so as to compel their acceptance of any scheme so that it was far better that they should confine themselves to the discussion of the great general lines of policy, and that the details of the proposal should be left to the discussion of the churches and the county associations. It was well known that though the principles of the scheme had been adopted by the Conference, there were many of the leading members of the denomination in various parts of the country who dissented from the policy suggested. In his opinion it was of the utmost importance that in this question the whole body should act together—(Hear, hear.)—and unless they could do this it would be better that affairs should remain as they were. (Hear, hear.) They wanted therefore that there should be a free and thorough discussion of the question and of the principles that lay at the root of the scheme. (Hear, hear.) He trusted they would all remember that the scheme was not the preparation of some few restless spirits among them who were touched with a tinge of Presbyterianism, as he had heard someone call it, but was the outcome of the deliberate decision of the chosen delegates of the whole body, after the matter had been discussed again and again. Although he moved the resolution as officially representing the committee, he confessed that he also moved it because he was conscientiously of opinion that the scheme would be of great benefit to their body. He therefore spoke in its favour with strong personal conviction, but he was quite sure that all those present would be prepared to give the best practical effect to any decision which the Assembly might arrive at on the subject. (Hear, hear.) He should like just to refer to the history of the question, and state how it had arrived at its present position. For many years the question of the support of the country stations had been felt to be one of great importance, but at the same time it seemed as if nothing could be done in the matter by the county associations. One phrase was used on several occasions—the phrase of “a sustentation fund.” At length the Assembly took the question up, and the scheme now brought forward was the result of the action that had been taken. What was the problem they had to deal with? It was not that there were numerous small churches that needed sustentation. That was well known and admitted, and county associations had been formed for the purpose of affording that sustentation. But what they had to deal with was the fact that these county associations had failed to meet the exigencies of the case. A state of things had come into existence in many counties which made the efforts of the associations a complete failure in the way of grappling with the difficulty. It was not a question of weak churches, but of weak groups of churches; not of weak counties, but of weak groups of counties. The events which had brought this state of things about had often been described, and he would only mention them. One of them was the tendency of late years of farms and property in the country districts to fall into the hands of large proprietors. The great support of Nonconformity in the eastern counties, for instance, had been for ages the yeomen and small farmers, who subscribed liberally to the support of the Nonconformist churches. But these small holdings had been absorbed into large estates, formed in many cases for the purpose of obtaining a political influence which was anything but favourable to Nonconformity. Then there had been, at the same time, a large development of religious intolerance which specially dwelt in the breasts of the clergy. If the tenants who cultivated these large estates had been left to themselves, the change might not have had any effect on the

position of the Nonconformist churches. But they were not left alone, and in many cases there was a condition that the tenant should belong to the Established Church. There were many honourable exceptions among the landowners, but there was no doubt that the power of the landlord in most districts of England had been used for the purpose of stamping out Dissent, and that at the instigation of the parish priest. The power had thus been exerted with unceasing vigilance, and with a disregard of all, even humane, considerations, which was a disgrace to the English laws of contract. Then other agencies had been at work to alter the distribution of population. Many of the best inhabitants of the country districts had come into the large towns, or had left the country for other shores. In this way the country districts became thinly populated, and the churches became weakened. It was in this state of affairs that the county associations proved entirely unable to cope with the evil. It was said, no doubt with some truth, that they should concentrate their efforts on the masses of people congregated in large towns. He was as strongly in favour as any one of labouring for the establishment of new churches and mission stations in their large towns. He was often reproved for constantly urging the necessity of pushing their Congregational denomination, but he would urge the same reason as Mr. Gladstone had urged when he was charged with serving party purposes. He said that the Liberal party was formed for promoting no party ends—its only object was to advance the interests of the whole nation. In the same way he said that in promoting Congregational ends he was promoting the work of Christianity among the people. (Hear, hear.) He was therefore in favour of doing all the work they could in the large towns, but he also held that at the same time they had obligations in reference to the country districts which could not be disregarded. It was from these districts that had sprung the men who by their firm stand against ecclesiastical tyranny in past times had broken the uniformity of English ecclesiasticism, it was true, but had saved the religious life of the country. (Applause.) Then they must remember that, though these agricultural towns might be decreasing in population, yet they were towns, and that from them the young men and women were constantly coming in search of employment to the large towns. While it was true that some of our strongest and most active Nonconformists came from the country districts, it was equally true that a great proportion of the waifs of the large towns, and of the worst part of the population of these large towns, as well as of our colonies and settlements, came from the same districts, steeped in ignorance and sin. The Church Establishment was mainly responsible for this, but the Nonconformists were not free from blame. (Hear, hear.) They had no right to leave these ignorant people to the mercy of those who were preaching that “Catholic revival” which was taking a large portion of our population in the direction of Papacy. If, by a blind adherence to what was called “independence,” they refused to form an organisation for giving assistance to their churches in these districts, they would have the dishonour of leaving these poor people to those blind teachers who were leading them into the ditch. If they did this it would be a disgrace to the voluntarism of which they had been used to boast. One great argument in support of Church Establishments was that voluntarism was all well and good for large towns, but what was to become of the rural districts without an Established Church? Their answer was that the strong churches in the large towns would help the weak; but if they were to allow the weak to be driven to the wall as they were being driven, what became of their argument? The great object of the scheme was to strengthen the hands of the county associations in carrying on their work. If it was adopted and worked he believed it would have a tendency to bring some of the wealth and energy and spiritual power of the large towns to the aid of weak churches of the rural districts. Of course there had been alternative schemes suggested, such as the grouping of counties, the strong ones with the weak ones, but he would leave the supporters of such alternative schemes to expound them. The Conference had deliberately decided in favour of the scheme he was now proposing. There was no other principle in the scheme but that of the county associations—the principle that the strong should help the weak. The proposal to consolidate the funds of the county associations was to be carried out so as not to interfere with the administrative independence of the county associations at all. It was not for the consolidation of the county unions, but for the consolidation of the funds and the confederation of the unions themselves. (Hear, hear.) It was a proposal to bring these bodies into living union with one another—a want that had been much felt. It had been objected that at present these county funds had no surplus balance, and how was the extra expenditure of the confederation to be met? Well, he believed the scale of giving to these county funds had been unduly depressed, and that people who subscribed to the county funds on a county scale would subscribe to a national fund on a national scale. (Hear, hear.) If they could raise the fund so that it could be dealt with on a national plan, a far larger amount of subscriptions would be raised. The promoters of the scheme regarded it as a new departure in evangelical work. They had not hitherto done for England what they ought; they had been rolling up wealth in their large towns, and no adequate proportion of

the wealth had come into the exchequer of their churches. He ventured to claim for the home mission work a sum at least equal to the sum raised for foreign missions. They had had a pilgrimage by their friends Mr. Dale and Mr. Rogers throughout the country in support of disestablishment. He challenged those gentlemen, or some other of the members of the Union, to a like pilgrimage through the country in the service of the church aid and home mission work of the Congregational body. Though he went heart and soul with Mr. Dale and Mr. Rogers in the direction of disestablishment, he believed the cause he was now supporting was of far higher importance. (Applause.) Mr. Hannay next replied to the objection that by breaking up the county administration, the local spirit would be broken, and the distribution of the fund would fall into the hands of perfunctory agents. He believed that the great strength of Congregationalism was the interest of the laity in the working of the church, and if that interest was already becoming less, it was time they faced the question, and found out where they were. But he did not believe that that interest was diminishing, and from what he knew of the way in which the affairs of the London Missionary Society were conducted, he believed that the Church Aid and County Mission Society would be served with equal fidelity by the best men in their churches. (Applause.)

Mr. HENRY LEE (Manchester) seconded the resolution. He said that there some portions of the resolutions in which he did not concur, though at the same time he agreed with their spirit and object, and he should be prepared to work heartily in support of any scheme which the majority of the assembly should adopt. He had always felt that though great objections to the scheme might be felt at first, yet the more it was looked at the better it would be liked. No alternative worthy of the name had been proposed, so that they must look at the one suggested as the only one practicable. He thought they had come to this point—that something must be done. (Hear, hear.) It would not do to pass an abstract resolution, as they did ten years ago, and then relegate it to the pigeon-holes of the Union as a memento of their impotency. They must meet the question like business men, and face the difficulties with which it was surrounded. He thought they would obtain four benefits from the scheme. In the first place, they would help the ministry, and would assist in a more equal distribution of the wealth which was being accumulated in the large towns. Hitherto they had only indifferently helped the work even in their own counties, and he did not know that there was any special advantage in the present division of the country into counties. Then, again, they would do good by getting people into the habit of giving freely to the support of their institutions. If they got people into the habit of subscribing freely, he believed they would not lose so many of their younger friends. He believed that for a man to be happy as a Congregationalist, he must give freely. (Laughter.) Another purpose which it would serve was, that it would tend to promote a stricter performance of Church duties. (Hear, hear.) There must be not only a migration of ministers to the country districts, but a migration of money too. Further, he thought it would bring about a greater activity in the spiritual life of their churches. The danger of leaving things as they were at present, would be to leave the churches in a state of comparative idleness. Another great danger was in the seductive influences with which the young people were surrounded. The danger was not so much of the “stamping out” of Dissent that had been mentioned, but of the seductive influences exerted by the flattery of the bishop, the dean, the canon, the rector, or the curate. (Hear, hear.) Another danger was that we should lose our manliness—that manliness that had made the influence of Congregationalists, though small in numbers comparatively, so felt as to shape the policy of the country and to make her great and prosperous.

The Rev. R. BRUCE (Huddersfield) did not suppose, however, that the supporters of the scheme were afraid of fair criticism, and his intention was to criticise some of its proposals, and not to move any amendment. It appeared to him a most incomplete and inadequate scheme. The very name of “Finance,” which was constantly occurring in the scheme, was a name that had a bad odour. Mr. Hannay had suggested a far better name when he called it a Church Aid and Home Mission Fund. Then, on referring to the Congregational Union's proceedings for the last thirty years, he found that the subject had been under discussion about twenty times, and on each occasion the practical question had been that of supplementing ministers' salaries in poor and weak churches. He quite agreed that the present organisations were inefficient, but the only panacea for the deficiency was to consolidate the funds and put them under a board that would, he supposed, sometimes sit in London and sometimes elsewhere. At the same time the scheme stated that it was not the intention to supersede the present organisations, and the sole cure for the inefficiency of these organisations was that they should report as to the funds to the central board, who would advise as to the best mode of expenditure. Now, he held that what was wanted was not any supervision of the present organisations, but that something should be done in order to increase the funds. (Hear, hear.) In the second part of the resolution only did he see any hope of useful work being done. He would place himself

at the service of his friends to advocate the increase of subscriptions and donations, and, in fact, the object at which the scheme aimed, in any part of the kingdom. (Hear, hear.) He was not opposed to the object sought to be attained, nor to consolidation and confederation; but he could not see his way to the practical carrying out of such a scheme as the one proposed. At present the county associations got the necessary information, and decided as to the grants, but under the scheme he found that all recommendations as to the grants of money had to be sent up to London to be submitted to the Finance Council. It was to this delay that he principally objected. What was the inducement that they offered to the counties to submit to this superintendence and this delay? There was no provision for any circumstances of emergency, which often arose. He believed that the poorer counties were labouring under a very wrong impression as to the amount of money that they would receive. It would be found that the counties that were called rich were not so rich as they were supposed to be, and that they would not be able or willing to raise the amount of money which seemed to be expected from them. He fully admitted that in Yorkshire their churches did not do what they ought, and if anything could be done to stir them up to do more for their own county and for the country at large, he should be glad. That was the only hope that he had in the scheme, and perhaps on that account it might be as well to go on with it.

The Rev. W. HEWGILL (district secretary of the Lancashire County Union) asked whether the object or aim of the scheme was to increase the salaries of a portion of their ministers, or was it the spread of educational work in the poorer districts? At first the increase of salaries had been most prominently put forward as the object of the scheme, but lately the second object had been more particularly urged. Now it was important to know which was the object sought to be attained. (Cries of "Both.") The two things were intimately connected, but he was not sure that the objects could be so easily obtained by planting well-educated able men in their small country churches. He agreed with Mr. Hannay as to the strength of their town churches, but as he saw it the great strength of those churches depended on the great variety of persons who were there gathered together—a variety that could not possibly be found in the small country districts. He thought that they ought to take warning from the failure of the policy adopted twenty years ago, in their desire for the spread of voluntary education, when they placed a number of weak schools in places where they could not be supported. The result of that action ought to show them the inadvisability of planting a number of weak churches in these small places. He wanted to know whether the scheme proposed to carry out a policy of that kind. Then was the proposal one for the consolidation of the whole funds, or only of the accounts? He was convinced that such a Conference could not come together just for the ratification of accounts; there would be certain to be a policy of some kind or another developed, and he should like to know what that policy was to be—on what principles the money was to be distributed. Then as to the probable results of the scheme, as Mr. Hannay had stated, it was undoubtedly a new departure for the Congregationalists to take. A great deal of power, if any power at all, was given to this finance body, and he would not attempt to foreshadow what the result on our churches would be. Before adopting such a scheme, he thought they ought to have a full idea of what the effect of the scheme would be, and it was for this purpose that he addressed the assembly at that stage of the debate in order that some men who followed him might give the necessary information.

Alderman LAW said that he had never seen any inclination among their richer churches to forsake their weaker brethren. He did not think they had got to the root of the matter in the scheme; he believed that what was wanted was some means for the better sifting of the candidates, and for some means of dealing with those who were found to be inefficient. If the scheme was to result in finding such means, and also in the doubling of the salaries of their poorer ministers, he should heartily support it.

At this stage the discussion was adjourned.

THE PASTORAL FUNCTION IN CONGREGATIONAL CHURCHES.

In the afternoon a sectional meeting was held in Salem Chapel, for the purpose of hearing and discussing a paper by the Rev. S. Hebditch, of London, on "The Exercise of the Pastoral Function, apart from preaching, in the Congregational Churches of England." Mr. J. O. Nicholson (Macclesfield) presided.

The CHAIRMAN, in opening the meeting, said that he felt very much the valuable services that were rendered to the churches of their body by the pastors. He knew how responsible was the work, and at the same time while many of them had to forego social distinctions and worldly prosperity in order to enter in the work of the pastorate, yet he felt that the position was one of honour. To take an illustration from a work on locomotives, in which the author said that the chief requisites in such an engine were "grip" and "go," he thought the first requisites in the pastorate of their churches were "grip" and "go." They wanted more "grip" on the customs and practices of the present day; they must be prepared to grapple with such evils as intemperance, which were so rife in the country, and to earnestly advocate such ques-

tions as the disestablishment and disendowment of the English Church. They must be resolute to oppose the priestly intolerance and bigotry which were a special feature of the ecclesiastical position in the present day. He hoped that the cry of their churches should be for "more light." He then introduced

The Rev. S. HEBDITCH, who said that the question he had to consider was, "The Pastoral Function; was it exercised apart from preaching in the Congregational Churches of England?" The answer to that question must be certainly "No." The true function of the pastor was embodied in Him who was called the Good Shepherd, who gave His life for the sheep. In him were combined the social and pastoral functions in a perfect manner, and the Twelve to whom He committed the care of the churches worthily imitated His example. After describing the way in which the function was discharged in the primitive church, the speaker said that the pastoral work to be efficient must answer to two epithets, "comprehensive" and "close." The essence of it was in the last. The pastor, as distinguished from the preacher, must come into close contact with the members of his flock, that each one of them might be carefully watched. If it was so, it could not be said that the pastoral function was properly discharged, except, probably, in a few of their small churches. Among the larger churches, to which the paper was intended to apply, the pastoral function was virtually in abeyance. Our churches were too indistinguishable, the teaching was too much tinged with one individual's opinions, the knowledge of the Scriptures was loose and indefinite; common action was rare, and in times of storm there were little coherence and strength. In such times of discouragement was found the difference between the mere preacher and the pastor. Such vicissitudes showed some defect and want of aim. Mere numbers did not necessarily mean prosperity, and it was that that marked the difference between a preacher and a pastor. In the one case there were numbers; in the latter case there was homogeneity. He did not charge negligence on the pastors; if any men were overwrought they were the pastors of our large churches. The pulpit, the class, the home, and the platform were each one man's burden, and they were generally put on one man's shoulders. He could not decline all the pastoral claims; he could not perform them all; and he was constantly in a state of compromise and anxiety. All he could blame his brethren for was, perhaps, a want of judgment in the adjustment of their duties. He accused the system which demanded three men's work of one man, and inflicted the heaviest penalty in case of failure. They wanted no curate, no sisterhood, no class; but these were all branches of pastorate. What they wanted was pastoral assistance, by the creation of what he called pastoral apprenticeships, by the exchange of pulpits, &c. The diaconate should be enlarged or separated, so that their spiritual and temporal duties should be distinguished. But the chief means of relief was the development of a system of lay brotherly help. He would urge the importance of each pastor having personal intercourse with the members of his flock to the utmost possible extent.

A discussion then ensued. The Rev. THOS. NEAVE (Dorchester) said Mr. Hebditch's paper seemed to him to land ministers in a difficulty. It stated that too many burdens were cast upon the shoulders of the pastors, outside their ordinary ministerial work, but at the same time he did not seem to abandon any part of the work which a pastor had to do. Now he thought that a preacher who was prepared to appear twice a week before his congregation with sermons that were worth listening to, would have very little time to spare in other work. He thought there should be some organisation in connection with their churches which should relieve the minister of all visiting work. He did not see why a body of elders, apart from the deacons, should not be formed in connection with each church for taking this part of the pastoral work. The Rev. E. S. BAYLIFFE (Tiverton), thought that a pastoral visitation during the week was very necessary to prepare a preacher for his work on Sunday. A great deal of time was occupied by the wealthier members of the congregation expecting their ministers to visit at their houses and spend some time with them, while many of their poorer brethren were perhaps in greater need of the pastor's visitations. The Rev. S. KENNEDY (Keighley) said that in Scotland the visiting elders did not supersede the pastor in that work, but accompanied him, so as to make the visit more imposing. ("Hear, hear," and laughter.) His opinion was that in their large churches they wanted two ministers—an old one and a young one; a man of experience and one fresh from college, to whom the experience in the work was of great value. The Rev. J. CALVERT (Sheffield) said that there was a fear on the part of ministers, and especially those among large populations, that the work of visiting could not be accomplished. He thought that to abandon it in any degree was very undesirable, and that by a little arrangement and co-operation among the pastors of the churches of any district, it might be accomplished. The exchange of week night's services by neighbouring churches would greatly assist in giving the pastors time to visit. He should be sorry to be superseded in that work of visiting, as he felt that closeness of contact between the pastor and the people was necessary for the pastor's own sake. (Applause.) The Rev. JOHN FOSTER (London) said ministers ought

either to acknowledge the duty of systematic visiting and fulfil it, or to disavow the duty altogether. He was one who took his stand on the principle of disavowing it altogether; he thought it partook too much of priestly assumption. (No, no.) Well, he considered a church to be a collection of Christian brethren, and that one was chosen as a minister who was fit to be a teacher. He did not think, however, that any good could be done by the minister visiting the members of his own congregation, many of whom were as intelligent and earnest as himself. The Rev. BRYAN DALE (Halifax), said he must take exception to the statement made in the paper, that the duty of their pastors was altogether in abeyance. As to the duty of the people, he believed that more might be done in the way of oversight of one by another, and he also thought the suggestion that the number of deacons should be increased was an important one. He did not believe that the mere gossiping, running-round way of seeing the members of the church could do much good. He agreed with the suggestion that in connection with the larger churches there ought to be more than one pastor, but hitherto no attempt in this direction seemed to have been very successful. Jealousies seemed to arise, and churches were broken up in consequence; still he believed that the work required in connection with their churches could not be done by one man. The Rev. S. CLARKSON (Lytham), urged that they should not give up their pastoral work. If they did they might be sure that the pastors of other denominations would not give it up. The Church of England clergymen were devoting themselves more and more to that part of the work, and they would be losing ground in some places if they did not continue to attend to the work. After a few words from Mr. J. C. MORGAN (Rotherham), and the Rev. F. MANS, Nottingham, the Rev. S. HEBDITCH replied, and the meeting closed in the usual way.

The third and last session of the Union was held on Thursday in Horton-lane Chapel. A cordial vote of thanks to Dr. Aveling having been proposed and responded to, the Rev. Dr. RALEIGH (London) said they were assembled in a town with which the name of Sir Titus Salt had long been honourably associated, and they could not pass through its streets without witnessing marks of the esteem in which his fellow-citizens held him. (Hear, hear.) It might not be known to all present that Sir Titus was not only in the autumn of life, but was suffering from serious illness. It had been thought, therefore, that they would all most cordially join in giving expression to their sympathy with him in the following resolution:—

That this Assembly cannot but remember with devout thankfulness to Almighty God the great and generous service which Sir Titus Salt has rendered to our denomination, and his steadfast adherence through life to our principles—(applause)—that it expresses to him its sincere sympathy in his present affliction, and unites in prayer that the God of all grace will uphold him even unto the end.

Mr. J. E. WILLANS (Huddersfield) seconded the resolution, which was adopted. Mr. HENRY WRIGHT (Kensington) replied on behalf of Sir Titus Salt, and said that through all his life he had been a man slow to speak but quick to act.

CONGREGATIONAL FINANCE.

The discussion on the resolution moved by the Rev. A. HANNAY on the preceding day, was then resumed.

The Rev. J. G. ROGERS, B.A., said that Yorkshire itself had set an example to the whole country by doing exactly the same thing which they were asked to do for all England. They had actually adopted the principle of consolidation, which seemed to alarm some of their friends, and had consolidated the three unions into one. One of the Yorkshire pastors said to him that Yorkshire was in itself a little kingdom, and what they wanted was simply to consolidate the other unions with as little danger of centralisation, with as little fear of evil, and as strong a feeling of the power of the Church in consequence of consolidation as had already been realised in some of the great towns of this country. They had touched in this question the deepest and most vital need of the Congregational Union. They had to take a step if they were to preserve their position in this country at all. He was himself a convert to that scheme. It seemed to him the only feasible scheme, and his conviction of this was so great that he would sink his own feelings if he could only do something to spread Congregationalism. They aimed at a minimum of 150*l.* a year for every man who was accepted as a Congregational minister, and who was efficiently doing his work. They desired to secure efficient men, and none but efficient men were likely to get such support as this fund was entitled to provide, and when they had got them they wanted to give them something like an adequate maintenance. The sum of 150*l.* was but a beginning from which they hoped to work up to something better. But they wanted sifting of the candidates, and this proposed scheme was simply going to lay upon county unions still more strongly than ever the necessity of taking care that the men whom they recommended were worthy of the trust. (Applause.) And this would be done when county unions knew that there was a body behind who would have a veto upon their recommendations. One gentleman had supposed that they were going to annihilate county unions. Why, county unions had done the little that had been done to create common life amongst their churches. But the

establishment of a general union like this—a consolidation of these unions in one would no more annihilate county unions, no more interfere with their independent action than the consolidation of the three Riding unions would interfere with each Riding in its own independent deliberations, decisions, and independent life. He would be astonished if, where there was any healthy county life at present, that life should be enfeebled. The proposed committee was not to be a local committee or a London committee, but a representative committee. All that this committee had to decide upon was the question of money. After all, the great power lay where the purse was, and so long as the county unions had raised money so long had they put final power absolutely in their own hands. If Yorkshire was not satisfied with the vote one year, Yorkshire could withdraw its contributions next year; the same with Lancashire, or any other county. The danger was that some of the great counties might sometimes exercise too strong a weight in the counsels of the deliberative body; but to suppose that they were going to part with any power was one of the greatest fallacies. There was an organised conspiracy to stamp out Congregationalism and Free Churchism in many counties. Landlords in certain districts would not let farms to Dissenters, and they were more and more becoming the Church of the poor. Did the poor want them, or did they desire the "educated Christian gentleman"? (Laughter.) In the time of the agricultural strike a distinguished clergyman of the Church of England wrote to say that in their time of difficulty and trouble the helpers of the poor were not the clergy, but the Dissenting ministers, and the people to whom they looked up were not the clergy, but the Dissenting ministers. They could understand why that should be so. They desired that the poor should look up to their brethren, and if such was to be the case they must enable their brethren in moderate comfort to continue their work. Their great point was to take home-mission work and put it on a level, at all events equal, with that of foreign missionary work.

The Rev. THOMAS ARNOLD (Northampton) said that something of this sort was imperatively demanded—(Hear, hear)—because, if they did not come to the aid of their churches in the rural parts of the country, the greater number of them would perish under the tremendous local pressure now being brought to bear against them. In the county of Northampton there were two-thirds of its entire extent which was yet uncovered by their missionary agencies, and he did not see that there was any likelihood in a reasonable space of time of raising up missionaries to cover it. With regard to the administration of the consolidated fund, he claimed for the county unions that, living as they did on the ground, and having a clear knowledge of the circumstances, they were the best judges of what ought to be done with the money at their disposal.

Mr. WILLIAM HUDSON (Hull) suggested that the central board should receive the gifts, donations, and subscriptions of their wealthy men, and thereby supplement that which already existed, and which already worked so admirably in every county. They would then, he believed, have an income of from £10,000 to £20,000 per annum as a national fund, in addition to the incomes of the present county associations. Mr. JOSEPH SPENCER (Manchester) suggested that the clause in the resolution, "for all purposes, except the final determination of grants of money," should be left out. Mr. KNOX (Sheffield), while adhering to the general principles of the scheme, moved the following rider to the first clause of the resolution:—

Provided that the county unions in association shall respectively annually receive from the general fund not less than the amount of their present revenues, such amount at least to be contributed by them to the general fund.

Mr. R. W. DALE (Birmingham) said that if any county would give in its adhesion to this scheme on the clause just proposed, he believed the council would be glad to accept it. The special objection urged by Mr. Arnold against this scheme was that which cut at its very root. Whatever body had to provide the funds must ultimately have the determination of how they were to be disposed. (Hear, hear.) They could not escape from that. It had been said that municipalities had full control over all their municipal actions and expenditure, and that they would strongly protest against any interference on behalf of the Imperial Government. But whenever the Imperial Government gave a municipality any aid from the Consolidated Fund it always took measures to see that such a grant was properly administered. (Hear, hear.) They could not escape from control if they received the money—(Hear, hear)—and those who asked for a national fund must invest whatever organisation was entrusted with the administration of that fund with a certain measure of control over its appropriation. It might be asked—"What becomes of our independence?" The independence of what? The independence of their churches was not affected by this proposal. It was only the independence of the county unions; and he had never yet discovered the Divine right of independence of county unions. ("Hear, hear," and laughter.) The principles they contended for did not assert the financial independence of county unions, but the spiritual independence of churches. (Hear, hear.) If counties were conscious of their strength, they would not be afraid of having their wise judgment overborne by this central body. The great difficulty, he believed, that was felt in this part of the country with regard to the scheme lay in this

direction. They were asked what good, after all, would it affect? Would it create larger funds? (Hear, hear.) His own conviction was that the immediate effect of the launching of this scheme, if it was received with a fair measure of confidence in the counties of England, would at least double, and probably treble, the funds which could be appropriated to that purpose. (Applause.) There were large numbers of men among them who, if they were once called upon to contribute to a national fund, instead of a county fund, would at once lift up their contributions for county purposes to a level that they had never dreamed of reaching before this scheme was started. (Applause.)

Alderman MANTON (Birmingham) did not think there was the slightest tendency in a single mind that had taken part in this Conference to believe that there was an intention of diminishing the power and influence of county associations. He himself had been in the habit of contributing two guineas a year to his county association, but if this scheme were adopted his sympathies would be widened, and he would make his two guineas into ten guineas. (Applause.) He believed there were many others who would do the same. (Hear, hear.)

The Rev. E. S. BAYLIFFE (Tiverton) seconded Mr. Knox's rider.

The Rev. Dr. FRASER (Manningham) said that he had two difficulties remaining, notwithstanding all that had been said. With regard to the Yorkshire Unions, he explained that they had exactly the same number of meetings and gradations of meetings now that they had before, and they left the final decision of the money power for the last public meeting. The proposed scheme left this power with a committee and not with the public meeting. (Cries of "No.") He said Yes. Where did the last controlling power of the money lie? Was it with the public meeting assembled as they were that day, or was it with the Financial Committee? Was he not right? (Cries of "Yes" and "No.") He read that the final decision of the money power was with this committee. (Hear, hear.) That was to him a most important part, which he as an Independent could not give up. Their system was the most flexible of all systems. They could take improvements from everybody, and borrowed largely from their Presbyterian friends. But they must hold by Christian truth and Christian liberty. If the public assembly decided finally upon votes of money, it was left open to any injured or aggrieved man to stand up and make known his grievance. That power was to be transferred, and he regretted it. If they had a fund that could be dealt with at once, then they could at once extend a helping hand to their brethren.

The Rev. W. TRITTON (Great Yarmouth) said that it was a fact that in counties where there was a large number of villages and only a few large towns the Congregational churches in the former were gradually and surely going to the wall. (Hear, hear.) If they adopted such a scheme as this, its immediate influence would be to render more effective the character of the ministry already stationed in the rural districts.

Mr. FREDERICK WEST (Essex) said that Northampton was not alone in those cases of oppression which Mr. Arnold had mentioned. A landed proprietor in the county of Essex had at the present time one or more farms, which had been applied for time after time by Dissenting farmers, and which he had refused to them. But such was the irony of fate that he had to put a labourer to take care of one of them who was a member of one of their village congregations. (Laughter and applause.)

The Rev. J. H. WILSON, secretary of the Home Missionary Society, said that when he came into the management of that society, its work was done independently of the county associations. But in 1860 its plan of operation was changed by co-operation with those associations. Last year the associations with which the society was affiliated raised 20,261*l.*, and this increase had been accompanied by a large increase of voluntary service. The practical application of the matter was that, if more good could be done by a national fund, then there need be no fear that the Home Missionary Society would in any way interfere with the progress of the national institution. (Applause.)

The Rev. EUSTACE CONDER (Leeds) said that all those difficulties that had reference to their liberty and independence might really be shelved. (Hear, hear.) The real difficulties appeared to him to be business difficulties. (Hear, hear.) Would the scheme work?—(Hear, hear)—and what could be done to make it work? were the questions that ought to be looked in the face. The root of their difficulty seemed to him to be that they had really two objects—they had two classes of counties to deal with. There were the counties that could do their own business and support themselves without any external aid, and the counties that were not in such a position, and with regard to which the question was, were the churches there to be allowed to languish? (Hear, hear.) As reference had constantly been made to Yorkshire, it seemed both an advantage and a disadvantage that this discussion had taken place in Yorkshire. The Home Mission business of this great country was so conducted—and the same, he believed, applied to Lancashire—that any serious change whatever would be, so far as Yorkshire was concerned, a change for the worse. But if he knew anything of his brethren in Yorkshire he was safe in saying that it was not their feeling that they need not concern themselves

about this scheme—that they could do their own business well, and would allow the weak to go elsewhere for help. (Hear, hear.) They had this feeling, that they were Englishmen and English Christians, and that these rural churches must not be permitted to languish and die, but that something must be done to help them. (Hear, hear.)

Mr. W. H. CONYERS (Leeds) said he was very anxious that the voice coming from this meeting should be one affirming the step which it was proposed to take. He had had some difficulties, but during the discussion they had become small by degrees and beautifully less. (Applause.) They would never know what funds they could raise until they tried. (Hear, hear.)

Mr. KNOX here agreed to withdraw his rider. The Rev. S. MARCH (Woolston, Southampton) moved the following amendment:—

That in the judgment of this Assembly a national fund should be formed for supplementing ministers' salaries, to be administered by a representative board, and working through the committees of the associations.

He thought that if the original resolution were passed they would in some cases diminish the liberality of the counties. He knew gentlemen in his own county who said that if this matter were taken out of their own hands they would not take such interest in county matters, and would not be disposed to contribute so largely. It seemed to him that the amendment removed the difficulty.

The Rev. J. E. FLOWER (Basingstoke) seconded the amendment.

The Rev. J. A. MACFADYEN (Manchester) said that the proposer and seconder of the amendment seemed to have overlooked the fact that the Home Missionary Society was formed for the very purpose which they suggested, and it was because that society had entirely failed to meet all the emergencies of the case that he supported the original scheme.

The Rev. A. H. BYLES (Headingley) said that the Home Mission Fund was administered by a London committee, while the fund proposed by the amendment would be disposed of through the county unions. He thought it would be seen that that was a great difference.

The Rev. A. HANNAY, in reply, said that an amendment similar to the one now proposed had been considered and rejected by the Conference. His objection to it was that the establishment of such a fund would only be piling organisation on organisation and would still be inefficient to do the work. He for one relied on the consolidation of their churches and the vitalising of their national Congregationalism which he believed the scheme would create, for the good which would flow from it, and this consolidation he did not think a mere supplementary fund would effect. He combated the argument that there would be any delay in the granting of the money by saying that means could be easily provided when the scheme came to be framed, for providing for all emergencies of that kind and for all contingencies. There had been some question as to whether the amount of money would be increased; that was a serious question; but he had been told that day by a gentleman who came from one of the weaker counties that he was prepared to pay down 1000*l.* at once—(applause)—or 100*l.* a year—a far different sum from what he was prepared to give to a county fund. And he believed that by such a scheme a great amount of enthusiasm could be created in favour of it in all parts of the country, and that the result would be that a larger amount of money would be obtained than would ever be done by the counties. Dr. Fraser had objected that the final determination of the grants was made by the council, and was not open to review, but he would refer Dr. Fraser to the scheme, which provided for an annual meeting of the whole Union for the very purpose of preventing the responsibility of any administrative body becoming irresponsible. In conclusion, Mr. Hannay said that he had hoped that the resolution would have been passed with unanimity, but he remembered that all that they were going to do was to send down the scheme to the county unions and to the churches for examination and discussion, and he thought they might safely take that step that day. (Hear, hear.)

Mr. J. E. WILLIAMS urged that the amendment should be withdrawn, and that the resolution should be unanimously carried.

The Rev. Dr. CAMPBELL said that there would be no division of opinion if the Assembly was only asked to send down the scheme for the consideration of the churches; but he understood that the Assembly by carrying the resolution, would adopt the principle of the scheme.

The Rev. A. HANNAY said that of course the Assembly would be sending it down with its imprimatur.

The amendment was then put to the meeting and was defeated by a large majority, only about a dozen hands being held up in its favour. The resolution was then put and carried with four dissentients—a decision that was received with cheers.

VOTES OF THANKS.

On the motion of the Rev. ALEX. THOMSON (Manchester), the Assembly tendered its cordial acknowledgments to the Rev. Charles Wilson, M.A., and other brethren who had rendered services to the Union in the meetings of the week. The Rev. J. G. ROGERS moved a resolution thanking the friends at Bradford and neighbouring towns for their hospitality to the members of the Union during the

present week. Alderman MANTON (Birmingham) seconded the resolution, which was acknowledged by the Rev. Dr. CAMPBELL and Alderman LAW. Thanks were also voted to the local committee for their arrangements, and the assembly adjourned.

THE LOVE OF PLEASURE.

In the afternoon the Union met in two sections, one of which was in Salem Chapel, where Mr. S. Boothroyd presided.

The Rev. R. WARDLAW THOMPSON read a paper on "The danger which threatens the spiritual life of our churches from the growth of the love of pleasure." He said there had been for some time past a very greatly increasing freedom in the use of what were once known as worldly amusements, and the sentiments of a very large number of professing Christians had greatly changed respecting the lawfulness of indulgence in them. There were churches which had still rules on their books prohibiting their members from going to the theatre on penalty of expulsion; but it would be difficult, he thought, to find any Church which would venture to carry out such rules in the present day. If the high tone of their spiritual life was maintained, the enactment of such rules would not be needed. The only safe and healthy principle in dealing with such things was to leave the decision of what ought or ought not to be done with the action of the individual conscience, except so far as we could advise by friendly but not dogmatic counsel. Many of the amusements which had been tabooed were in themselves quite harmless, but some others, because of their associations, were, he thought, extremely undesirable and mischievous. The change of feeling respecting amusements was the result, to a very great extent, of the change in the condition of social life, caused by the increase of wealth. Hitherto fashionable society had not been much known in their Congregational churches. Now there were large numbers of their people who had become sharers in the national wealth, and who had thereby been brought into contact with a mode of life to which men in the same station were strangers in the past. And the danger which they had most cause to fear lay in this new condition of social life. It did not consist in the fact that men indulged in this or that form of pleasure; but that the habits of society resulted in its unrestrained indulgence, for because of this it was to be feared the claims of religion, of self-denial, and spiritual culture suffered in many cases grievously. One result was apparent, even conspicuously so in the worship and work of the church. The change in some quarters to fashionable hours in the time for dining effectually prevented many from attending the House of God oftener than once on Sunday, and never during the week. Young people seemed to be occupied by their social engagements so frequently that it was impossible for them to exhibit any interest in the life of the Church. Surely such a state of things must be bad for those who had fallen into it, and injurious to the spiritual interests of a Christian community. There was a serious danger lest the spiritual life should be destroyed by the baneful influence of society. Another instance of the altered state of society was shown in the restlessness and love of excitement among the younger members of their families. They must have other friends, or they went to some place of amusement to pass a pleasant evening. He might say at once that social enjoyment was perfectly legitimate, and in itself quite innocent. And yet there was a very real danger here, because in this round of amusements spiritual culture became utterly impossible, because people felt increasingly under the temptation of frittering away their leisure hours in the small-talk of society. Another consequence of the change in the condition of society was to be marked in all of them in a tendency to yield to the spirit of the age, and to forget the meaning of self-denial.

The Rev. S. MARCH (Southampton) said the love of pleasure frequently fell into the wrong channel, because men were now overworked. (Hear, hear.) If, therefore, they desired it to flow into the right channel they must seek, as far as possible, to assist those who were endeavouring to lessen the hours of labour of the working classes. With regard to music-halls, he hoped they would denounce them wherever they were, for their influence was far worse than that of the theatre; indeed, they were one of the greatest curses of large towns. He advised that they should seek to establish counter-attractions of a proper kind. The Rev. W. FIELD (Silcoats School) said the great danger of the present day was the excess which people carried their pleasure. It was well to consider not only whether a thing was in itself right or wrong, but also whether it was expedient. The Rev. C. LANKESTER (Newport Pagnell) said they should endeavour to impress on young people that those pleasures which had an injurious effect on their spiritual life were wrong for them to indulge in. The Rev. S. HEBDITCH (London) said young people must have pleasure, and it would be cruel to forbid them; but the reign of pleasure lay so near the region of sin, and was haunted by so many temptations, that the problem they had to solve was how to get the young people along those paths where they might walk safely and yet not be deprived of innocent means of enjoyment. Mr. W. H. CONYERS said they frequently heard, when a young man became a castaway from his family, that "his father had been too strict," and he was inclined to think that there was as much danger in being too severe and too harsh as in being too lax and too indifferent. (Hear, hear.) The Rev. S. PEARSON (Liverpool) believed that the love of impure pleasure had not

grown during the last thirty or forty years, although the love of innocent pleasures had increased. Mr. THOMPSON replied on the discussion, and the proceedings thereafter concluded.

SHIFTINGS OF THEOLOGICAL THOUGHT.

A paper was read on this subject by the Rev. R. Tuck, B.A., of Bromley, at the sectional meeting in College Chapel, Alderman Law presiding. The speaker said that a vague idea prevailed in some minds that during recent years there had been considerable changes in religious doctrine and the severing religious thought from the old evangelical foundations. It was indeed a very vague, general sentiment, which might be proved to be mere sentiment by asking those who held the idea to fix upon a particular article of Christian creed in illustration. But the vagueness and generality of the sentiment rendered it all the more mischievous, because it was not a poison whose influence they might counteract, but a vitiated atmosphere of suspicion which destroyed the vigour of their mutual trust. The cry that the Church was in danger was so old that by this time it ought to have lost its power. What was false in religious teaching had always proved limited in range and transitory in interest. God had watched over the vitality of His truth in every age. In introducing a discussion on the character and value of recent theological changes, it might be well to say that they ought not, as a body, to be held responsible for the vagaries and extravagances of individuals, save as it could be shown that such individuals took place as leaders of thought among them, nor should the accepted forms of their Christian belief be judged by the utterances of young men who were only feeling their way to a firm footing of their own. The shifting of religious thought in modern times had kept, he thought, within the circle of truths recognised by the Church in every age as the foundation of Christian truth; and had thrown new rays of light upon old truth, which was thus brought out with fuller beauty; and in this light some human additions to the truth had passed away. What modern times had attempted was only the restoration of the old cathedral of truth. Religious truth might be divided into purely speculative truth, the result of human thinking beyond the leading of a book revelation; non-essentials—the mere forms in which great principles found expression; and essential conceptions in regard to which there could be no shiftings without imperilling the religious system. In all matters of pure speculative truth they might fairly demand to be absolutely unfettered, though the region of speculative theology was one entirely personal and private, and should not be made a storehouse for preaching matter. The field of non-essential truths, and of the mere mode of expressing essential ones, was larger than might be imagined, and in this field they asked the most liberty. The changes of language made it impossible for finding precise word-forms that would serve for all ages. All forms were good and right that were found to nourish the Christian life in righteousness. With the utmost earnestness, however, they might ask whether there were now any shiftings from the old evangelical foundations. They could not deny that there had been changes—their own religious life showed this; but it was only too easy to exaggerate these changes. What really did the shiftings amount to? Were they within or without the Christian circle? He thought we had no more in our modern Christian teaching than the giving up of certain untenable positions—for instance, respecting the position held in regard to the verbal inspiration of the Bible, as translated into our language; the setting out of religious truth in different relative proportions; the bringing of some hidden aspects of truth to light; and a quieter, gentler flow of feeling resting on all Christian truth, and giving it a better tone. The modern representatives of theological thought kept fairly within the Christian circle. They were all jealous for the royal rights of Jesus, and were prepared to contend as nobly as their fathers did for the faith once delivered to the saints. (Applause.)

A rather animated discussion then ensued. The Rev. T. G. HORTON (Bradford) said the subject was the most important one which could be brought before the Union at this time, and he regretted that the paper had not been read before the whole assembly. The reader had not, however, he thought, taken a sufficiently comprehensive view of the state of things in this matter; he did not think the rev. gentleman could be regarded as the representative of those who were referred to from time to time as having shifted from the old landmarks. He then referred to some lectures he had read, which were preached by a minister of their own denomination, and from which it appeared that the preacher had not only shifted his notion of inspiration, but had given up inspiration as nothing different from the inspiration which every man of genius might be the subject of; that he had given up entirely the miraculous element in the Bible, the whole of the Epistles, the Gospel of St. John, all the miracles in the then remaining Gospels; and that he distinctly denied the great fact of the resurrection of Christ. These could not be regarded as shiftings in the line of orthodox theology. There were ministerial brethren who occupied positions of importance in other towns, of whom those vague remarks occurred to which the reader referred; and he should be extremely thankful to know how many of them sympathised with the views of the minister referred to, and how they might deal with what he

called their very dangerous opinions. The Rev. W. SHILLITO (Newport, Monmouth) expressed his surprise how such a minister could hold the pulpit of an Evangelical Congregational Church. He seemed to be as much out of place as he (the speaker) would be in a Mohammedan mosque. ("Hear, hear," and cries of "Question.") The Rev. S. LAMBRICK (Leicester) said he thought they had no right to express an opinion as to the honesty of the gentleman in question. The Rev. W. SHILLITO disagreed with the paper, thinking that there was considerable peril in the shiftings to which reference had been made, especially in regard to the atonement. The moral view of the atonement, he thought, did not meet the whole case; it was not this which would give either the vitality of their Christian life, or the aggressive power to Christianity which it had had in the past. The Rev. S. LAMBRICK thought there was not so much to be apprehended from the shiftings of religious thought as from the uncertainty of religious thought. The subject of future punishment, among others, should not be passed over as a merely speculative question. The present and the future were bound up together by the will of God and the necessity of man's existence. That future would be very largely modelled by our present life. After speaking on the subject of the atonement, he concluded by warning them, when coming in contact with that great question, against arousing the antagonism of logical extremes, which, aroused in the fourth century, brought the church under the rule of the State. They must allow that freedom of thought which was the boast of their denomination. The Rev. A. H. BYLES, B.A. (Headingley), said there was unquestionably a change in the mode of expressing doctrines. This fact should be recognised. One man might express his opinions in one way and another in another, and he might even reject the evidential value of the miracles of Christ, and yet be recognised among them as a Christian and a brother in the denomination. (Hear, hear.) If they came to something of that kind they would, he thought, have established a good position. They ought to give utterance to a feeling which a large number of them experienced, that they might hold strongly to certain doctrines, and feel that it was upon those doctrines many of their religious experiences and deepest religious feelings were based, and at the same time be perfectly willing to make inquiry, and admit that if more light was thrown upon any other doctrine they would change their own. They should not let it be imagined that there was a monopoly of inquiry outside their denomination. With regard to the tremendous shiftings of thought among them to which reference had been made—among their young men especially—it was a sort of Russian hobgoblin under another name; there was no such thing. The shiftings adverted to ought not to be taken as showing that they were drifting outside the lines of truth handed down to them from the New Testament. The Rev. JOSEPH WOOD (Leicester) said he believed the position taken up by the minister referred to by the Rev. T. G. Horton was one that was not widely held, it was true, but held to a considerable extent by ministers of their denomination. (No, no.) At any rate a number of men were on the line, and who were travelling towards the same end. He wished to vindicate the right of that gentleman to a position in Independence. The Independent Church theory was the free theory in the world, and if it had not room within it for all shades of devout, spiritual, Christlike feeling and opinion, the sooner it came to an end the better. He upheld the right of the gentleman in question to remain among them. Of course they knew perfectly well they could not get rid of ministers so long as congregations would have them; it was impossible for a Congregational Union by any act of their own to expel them, and he thanked God for it. (Applause.) But they did not want to be turned out of a Congregational Union by receiving the "cold shoulder" from their brethren. Their ministerial brother would be very sorry to be driven away; he thought there was room for positions like his in their ministry. ("No, no," and "Question.") There were shiftings of thought in all denominations, and Congregational churches were especially responsive to the spirit of the age. The sincerity, loyalty, and devotion of those brethren who somewhat differed from them was a thing which was not to be questioned, and he considered that they ought to be received with welcome rather than suspicion. (Applause.) The Rev. T. GASQUOINE, B.A. (Oswestry) said that God had put into their hands an open Bible, and that in an inquiry into the meaning of that Bible differences of opinion would often arise. They should remember that the same God who had given them the Book would lead them to the truth. (Hear, hear.) One of the best tests of thoughts that came into their minds was that suggested by Rowland Williams, "Will it stand praying about?" He hoped that the older ministers would not be too suspicious of their younger brethren. The Rev. JOSEPH WADDINGTON (Denton) supported the Rev. J. Wood in regard to recognising all who were loyal to Christ.

The CHAIRMAN said the result of the discussion must be to convince all of them that there were, and always would be, diversities of opinion, even among Congregationalists. But having had the opportunity of hearing a great many preachers in different parts of the country, he believed that everywhere what they held to be the essentials of the Gospel of Christ were preached from the pulpits of their denomination. Diversities of opinion would exist, and it would be a very wide test if they

embraced those who recognised the incarnation of Christ. They must have charity in all things.

The Rev. R. TUCK, in replying, said that in writing his paper he thought the most practical and useful line that could be adopted would be to endeavour to discover what was the tone of the rising thoughts in their body, and to assert on behalf of their rising thinkers the utmost liberty of thought, and express the belief that they were not misusing that liberty. They righteously demanded, in the whole sphere of religious truth, unfettered liberty of thought and of expression, but while demanding that, they were keeping resolutely the first Christian principles, and were as jealous about them as their forefathers were. (Applause.)

The meeting was brought to a close by the singing of the doxology.

THE CONVERSAZIONE.

On Thursday evening there was a conversazione in St. George's Hall, under the presidency of the Mayor, Mr. Wilson Sutcliffe. The attendance was exceedingly large, there being at least two thousand people present. Every part of the hall was thrown open to the visitors, and the area, which was entirely denuded of seats and bordered round by a line of tables, was rather inconveniently crowded during the greater part of the evening. The character of this meeting is sufficiently described by our correspondent elsewhere, but we may add the following words from the *Bradford Observer*, to whose excellent daily reports we are mainly indebted for the above account of the proceedings of the Union. In the course of one of the intervals his worship the Mayor made a few observations expressive of the satisfaction which he, and the people of Bradford generally, felt in welcoming the Congregational Union to Bradford; and Mr. R. W. Dale, of Birmingham, also addressed a few words to the audience. Mr. Dale acknowledged with gratitude the fact that the members of the Congregational Union had been most cordially welcomed and entertained in Bradford, and in a few appropriate words referred to the general organisation of the Union and its connection with the political life of the country. Altogether the conversazione may be regarded as a great success. The Congregational ministry was, of course, strongly represented; and it appeared to be the universal impression on the part of those who were strange to the town, that Bradford had proved itself quite equal to the occasion of entertaining the large influx of visitors which had crowded into the town during the week.

On Thursday also the Liberal Club was thrown open to the members and delegates of the Union, and during the afternoon was extensively taken advantage of by them. In the evening, at an *impromptu* meeting, a vote of thanks for the liberality and kindness of the Liberal Club Committee was proposed by the Rev. A. Macfadyen, M.A., Manchester, seconded by the Rev. Norman Glass, of Bilston, and carried with great unanimity. Mr. G. Beaumont, on behalf of the committee, acknowledged the vote of thanks.

DISTRICT MEETINGS.

While the Congregational Union was sitting at Bradford, public meetings for the furtherance of Free-Church principles were held at Halifax, Leeds, Ilkley, Dewsbury, Keighley, Thornton and Wilsden. That at Leeds was held under the auspices of the Leeds Nonconformist Union, an association which has already about 1,300 members, and has made arrangements for a series of attractive lectures. The meeting was held on Wednesday in Belgrave Chapel, and there was a large attendance. The chair was taken by Alderman Barran, M.P., the President.

The Rev. W. M. STATHAM, of London, and formerly of Hull, was the first speaker, and the topic of his address was the indebtedness of England to the Free Churches, in the course of which he dwelt upon the fact that they had given a moral influence to liberty. History would one day acknowledge that the Free Churches had yet nursed a race of patriots worthy of Hampden and Cromwell, and the crowned and uncrowned monarchs of England had been the ceaseless foes of illicit literature, and had done the best to circulate the Word of God and to spread the influence of a wholesome literature amid tens of thousands of the young, to create a taste for home pleasures, and to remain firm to Protestantism. History would attest that in times of reaction and retrogression the Free Churches had kept alive the candle which the dying Ridley said "never" should go out. In conclusion, Mr. Statham said he desired to ask them to remember the indebtedness of England to the Free Churches as the friends of true and national education, as the friends of University reform and international peace. (Applause.)

The Rev. J. BROWNE, Wrentham, Suffolk, who was the next speaker, gave an address chiefly upon the subject of Dissenters' difficulties in the rural districts. After referring to the fact that poor country Dissenters had to contend with the exclusive pretensions of Church of England "priests" and squires, he said they were also exposed to deprivation of parish advantages during winter in the matter of blanket and coal distribution or soup-kitchen favours. It was a remarkable thing that somehow or other Dissenting flesh and blood did not seem to require shoes, blankets, soup, or any comforts of that kind. (Laughter.) The neglect of them might be considered unfair; but he knew of them, although poor people, who were proud

that they were counted worthy to suffer loss, and holding loyally to their principles of Protestant Nonconformity. (Hear, hear.) There were some men who would not, if it were possible, let a Dissenter even live—would not associate with him, or even buy goods in his shop, unless their own convenience and selfishness prompted them to do so. It was satisfactory to know that the bigotry of the purse-proud could be modified even by intense selfishness. (A laugh, and "Hear, hear.") The special difficulty with which they in the country districts had to contend was the elimination of the middle class. (Hear, hear.) Small holdings were being done away with. Houses in which comfortable families once resided were now divided into small cottages, and the land once attached to these houses was now added to large farms. The result was that the yeomen of former days, the very strength of rural Dissent, were destroyed, and only two classes were left—the gentlemen farmers and the agricultural labourers. The effect was that their adherents were now confined to the poorest classes. There were also territorial difficulties, for he knew of one case where over the entire area of twelve or thirteen parishes it was impossible, owing to conditions of leases or landlord's orders, it was impossible to obtain a place for preaching the Gospel; but they secured a small cottage from which a zealous colporteur now worked. Other great difficulties of dissent in rural districts arose from the emigration to the larger towns of their able men, the decrease of population, and the too frequent removal of ministers from small and struggling congregations. The consequence was some degree of disintegration, tempting some congregations occasionally to despair or to look for a minister below mediocrity who was not likely to be removed. (Laughter.) Yet, under all their disadvantages and difficulties, rural dissent was neither absolutely nor relatively declining. ("Hear, hear," and applause.) In conclusion, Mr. Browne spoke of the spirit in which the Education Act was worked, and the effect it was producing in the country district with which he was most familiar.

The Rev. Dr. ALLON, of London, who next addressed the meeting, said that in the journey from London he had carefully read a report of the discussion in the Church Congress at Plymouth on the alliance between Church and State, but he had utterly failed to derive any conception of the position of Church and State, as apprehended by those clerical and lay gentlemen. The whole thing was vague, dreamy, and uncertain, as if the relation had grown up in a night like the tares in certain fields. (A laugh.) No one was exactly able to tell how. One eloquent gentleman took refuge in rhetoric, considering the Church and State as the two wings whereby the body politic or mass of humanity might fly away to heaven. (Laughter.) This might possibly be true of the Church if properly constituted and administered; but he could not see how the political wing was to assist in the direction of heaven. (A laugh, and "Hear, hear.") There could be no doubt that the Established Church had become a great solecism, a grievance acknowledged even by many who belonged to it. (Hear, hear.) More than half of the religious community was now alienated from the Established Church, Nonconformity having necessarily, from its very nature and circumstances, grown steadily both in town and country districts, but especially in the former. The continued existence of a favoured Establishment inevitably provoked a large amount of political and religious resentment. The Archbishop of Canterbury said there was great hope for the Establishment because of the quickened life of the Church; but he (Dr. Allon) would venture to draw a diametrically opposite inference, believing that just as the spiritual life of the Church was quickened, so would it become more and more impatient of the conditions of a State Establishment. ("Hear, hear," and applause.) He thought that it was no exaggeration to say that numerically the Nonconformists of England far outnumbered the religious members of the Established Church. (Hear, hear.) This had been over and over again proved by valuable statistics in the *Nonconformist* and elsewhere. In the thirty-two largest towns of England (excluding London), the aggregate population of which was 4,445,000, the number of sittings provided by the Church was 650,000, whereas the number provided by the various Free Churches was 1,078,000. (Applause.) In 1851 the Established Church provided 42 per cent. of the sittings, and the Nonconformist Churches 58 per cent.; whereas in 1872 the Establishment provided only 37 per cent., whilst Nonconformists provided 63 per cent. ("Hear, hear," and applause.) In Wales Nonconformists numbered 80 per cent. of the population.

On the motion of the Rev. E. R. CONDER, seconded by the Rev. GEORGE LAMB, and supported by the Rev. Mr. EVANS, a vote of thanks was cordially passed to the three speakers forming the deputation from the Congregational Union.

The Rev. A. THOMPSON (Manchester), in also supporting the motion, congratulated the Leeds Nonconformist Union on having so successfully begun its third session. He heartily commended its interests and aims to the attention of young men as vastly more honourable than that bowing to the shrine of pinchbeck gentility, which led some of the weaker ones among the rising generation to turn from the example of their sturdy Nonconformist ancestors.

A vote of thanks to the chairman concluded the meeting.

On Friday evening there was a service for young

men in Horton-lane Chapel, Bradford, Henry Wright, Esq., of Kensington, presided, and there was a good attendance of both sexes. After a hymn had been sung, prayer was offered by the Rev. R. Balmorie (Scarborough). The Chairman, in opening the proceedings, expressed the hope that the visitors from all parts of the kingdom who had spent the last few days in the district of Bradford would go back to their homes all the better for their visit, and that at the same time that they had left their mark for good among those by whom they had been entertained. He proceeded to describe the objects for which the Union had been in conference, and the general character of the proceedings, and concluded by expressing his belief that many of their poorer churches would have to rejoice at the results of the meeting of the Congregational Union for 1876, and he trusted that the Bradford people also would find great benefits from the meetings that had been held. (Hear, hear.) The Rev. Alfred Norris (Tynemouth) first addressed the meeting, taking for his subject "A man making the most of himself." The Rev. W. Braden, of London, was the next speaker—his topic being "Enthusiasm"; and his address being received with much favour. The Rev. Dr. Mellor, of Halifax, followed with a short address which he promised to expand on some future occasion when he came to Bradford. In closing it he said: "There must be a true faith in order that there might be a true life. What had been done in the world without faith? When they looked at the Menai Bridge, or the bridge over the St. Lawrence, in Canada; when they remembered the success achieved in ocean telegraphy, they had instances of what had been accomplished by faith, and which would never have been accomplished without it. Even the infidels of the present day, whether of the coarser or more refined type, were seeking to beget a faith in their principles, and he prayed to God that such a faith as that might never be engendered in the minds of the youths of this country. (Hear, hear.) It was said that faith in Christianity involved the acceptance of stupendous difficulties. It did; but did it involve no difficulties to be without that faith. (Hear, hear.) Was there no stupendous difficulty in supposing that there was no intelligence existing before a man's hand was made, but that it was composed of atoms which had somehow or other fortuitously come together? (Applause.) If there was a difficulty in supposing that God made it, was there no difficulty involved in supposing that it was not made by any God at all? (Hear, hear.) All our knowledge was but the thin skin of a deep-lying mystery which no genius could penetrate. It was as true of scientific facts as it was of spiritual facts. The scientific men went from one step to another, but beyond a certain point was—the unknown. (Hear, hear.) So said they; but if faith was good for the infidel it was better for the Christian, who laid hold of the truths to follow them to the salvation of his soul. One thing let them remember, that the power of faith depended far more on the state of a man's life than on his intellectual perceptions. A good young man, who lived up to the light that he had, would have greater faith than the bad young man who might have far greater intellect. It was in God's light that they saw faith." (Applause.) The proceedings were brought to a close by the Rev. Dr. Campbell pronouncing the benediction.

There will shortly be published a new work by Professor Birks, on "Modern Physical Fatalism, and the Doctrine of Evolution," which will include an examination of the first principles of Mr. Herbert Spencer. At the same time will appear a second and enlarged edition of the same author's "Difficulties of Belief."

Messrs. Sampson Low and Co. have just issued a new and revised edition of "Low's Classified Educational Catalogue" of eight or nine thousand educational books now in use in this country, issued by nearly one hundred and fifty publishers. The catalogue has been most carefully compiled, and gives, in addition to other information, the price of every work mentioned, and the publishers' names.

Dr. Janssen is devising an automatic photographic revolver, which will take a photograph every hour from sunrise to sunset all the year round. Only those taken when the sky is free from clouds will be useful for recording sun-spots, but the rest will be used for meteorological purposes.—*Nature*.

A volume of essays contributed by the late Earl Stanhope to the *Quarterly Review* is promised by Mr. Murray. Mr. Samuel Smiles is engaged upon a work, to be issued this season, on the life of Thomas Edwards, Associate of the Linnean Society, a Scottish naturalist. The work will be illustrated by George Reid, A.R.S.A. Mr. Murray is the publisher. Mr. Murray's list also includes "Notes on the Churches of Kent," by the late Sir Stephen Glynne, Bart.; "Between the Danube and the Black Sea; or, Five Years among the Bulgarians and Turks," by Mr. H. C. Barkley, C.E.; the third volume of Mr. Elwin's edition of the "Poetical Works of Alexander Pope," containing "The Satires," &c.; and educational works.

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New Oxford-street, London, Oct. 18, 1876.

LONDON CONGREGATIONAL UNION.

JAMES SPICER, Esq., J.P., Chairman.

The HALF-YEARLY MEETING will be held in the MEMORIAL HALL, FARRINGDON-STREET, on TUESDAY, November 7.

Conference at 3. Public Meeting at 7.

ANDREW MEARNS, Secretary.

Memorial Hall, E.C., 17th October, 1876.

UNITED KINGDOM ALLIANCE.

The ANNUAL MEETING of the members and friends of the United Kingdom Alliance will be held on TUESDAY, October 24, 1876, in the Free Trade Hall, Manchester.

The following gentlemen are expected to take part:—Sir Walter C. Trevelyan, Bart (President); Professor Richard Smyth, M.P.; Peter Rylands, Esq., M.P.; William Shepherd Allen, Esq., M.P.; Alex. M. Sullivan, Esq., M.P.; B. Whitworth, Esq., M.P.; Rev. Prebendary Grier, M.A.; Rev. Hugh Stowell Brown; Rev. Thos. Llewellyn; Dr. B. W. Richardson, M.A., M.D., F.R.S., &c.; Edward S. Ellis, Esq., J.P.; Hugh Mason, Esq., J.P.; Bailie Collins, J.P. (President Scottish Temp. League); Samuel Pope, Esq., Q.C.; James H. Raper, Esq.

The Chair will be taken by Sir WILFRID LAWSON, Bart., M.P.

Admission by Ticket. Reserved seats, 1s.; gallery and body of hall, free.

Chair to be taken at Seven o'clock; doors open at Six.

Registered seats may be secured (1s. 6d. each) at the Alliance Offices.

United Kingdom Alliance,

Offices: 44, John Dalton-street, Manchester.

I S L A M.

TWO SERMONS on the above subject will be preached on SUNDAY NEXT, Oct. 22, in the BRITTON INDEPENDENT CHURCH, by the Rev. BALDWIN BROWN.

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EVENING.—Its decrepitude—the reason of its rapid, utter, and apparently hopeless decay.

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LONDON SCHOOL BOARD.

TO THE ELECTORS OF THE CITY OF LONDON.

4, Queen Street Place, E.C.,
October 16th, 1876.

GENTLEMEN,—

Hearing that there will be a vacancy in the representation of the City at the ensuing Election, and having represented the City on the first London School Board, I beg respectfully to state that I intend offering myself as a Candidate. Adhering firmly to the Biblical and Unsectarian Platform already laid down by the Board, I shall, if elected, do my best to secure the education of the masses of the population of the Metropolis, at the same time protecting the interests of the ratepayers against excessive expenditure.

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The Nonconformist.

WEDNESDAY, OCTOBER 18, 1876.

SUMMARY.

THE notable Turkish proposal of a six months' armistice, implying a virtual rejection of Lord Derby's scheme of administrative autonomy for Bosnia, Herzegovina, and Bulgaria—which latter was supported by all the Treaty Powers—has been contemptuously refused by Russia in the interests of Serbia, though supported by our Government. That Power has also shown that it is not to be beaten in the diplomatic field by falling back on the original demand of the Powers, coupled with a six weeks' armistice, as was originally proposed in England, with the provision that it might be further prolonged if the progress of the negotiations should demonstrate the necessity for such a step. That there is no chance of the Porte accepting this arrangement is evident from the announcement in a Vienna telegram that our Government consider all diplomatic action at Constantinople to be at an end.

The war between Serbia and Turkey will now be actually a war between Russia and Turkey. The Russian papers make no disguise on the subject. "The meeting of Russian statesmen at Livadia," says the semi-official *Journal de St. Petersburg*, "indicates a crisis in the steady course of our politics. The Czar, the Grand Duke, successor to the Throne, the War Minister, the Finance Minister, the Admiral in command of the Black Sea Navy, this is official Russia, are assembled in view of the Bosphorus and seat of war." The momentous decision indicated by these words seems to have been a sudden one, and to have been made in consequence of the evasive conduct of the Porte. Russia wants a short and decisive campaign rather than a prolonged war in the spring. The Czar is evidently anxious to come to an understanding with his brother Emperor, and has sent another envoy to Vienna with the view of effecting it. It is said that should the Turks refuse the short armistice, Russia will at once interfere; Austrian neutrality being guaranteed, on condition that the occupation of the Sultan's territory is only to be temporary. "Should, however, events lead to the overthrow of the Ottoman Government," says the same Vienna telegram, "Russia, in conformity with the arrangements previously entered into with Austria, would yield to the latter Power such extensions of territory as she might claim on the ground of her general as well as her commercial interests." Apparently the Emperor Francis Joseph is about to yield, and Count Andrassy to retire, to be succeeded by Count Beust. Germany is impassive, and makes no sign; Italy is ready to endorse the Russian policy.

That Russia is making great warlike preparations does not admit of a doubt. Arrangements have been completed at Belgrade for the reception of a large force. Detachments of Russian soldiers have been arriving there all the past week. Some 4,000 Cossacks with their officers have passed through Roumania in a body, crossed the Danube, together with some eight hundred horses, special rafts being constructed for their transport, which was accomplished "under the superintendence of the Russian Colonel Novitschin." These troops are now quartered at Deligrad. We are also informed by a telegram from Bucharest that the Roumanian Cabinet has concluded a convention placing trains at the disposal of the Russian Government sufficient for the conveyance of 4,000 troops daily. Unless therefore the Turks can strike a decisive blow in front of Alexinatz, which is more and more doubtful, there will in two or three weeks be a formidable Russian army facing them, to which they must give battle or retreat from Serbia.

The extreme vacillation of our Government has met its due reward. In the spring they had the opportunity of accepting the Russian proposal for the political autonomy of the insurgent provinces of Turkey, but declined the offer. Subsequently they threw over the Berlin Memorandum, and declared they had nothing to propose in its place. At length, under the stimulus of the indignant feeling of the British people, they devised a scheme of administrative autonomy, which was accepted by the Powers and virtually refused by the Porte. Lord Derby was for accepting the Turkish project of six months' delay, apparently to see what might turn up. But events have been too strong for him. Negotiations have abruptly ended; Russia has taken in hand to cut the Gordian knot with the sword, and "the integrity of the Ottoman Empire," for which our Government, against the will of the nation, have fought in the

Council Chamber, not wisely, but too well, is in imminent danger—England standing idly aside, for the present at least, to witness the catastrophe, and not even the *Pull Mall Gazette* suggesting that we should unsheath the sword against the great Northern Power! But what has become of the Premier's grand policy of defending the "important imperial interests of England"?

Even at a time when events have become so critical, it is not expedient to forget the action of the State which has caused all this perturbation. The Porte sets aside the terms proposed by the Treaty Powers, ostensibly in order that it may carry out a thorough and comprehensive scheme of internal reforms. Is it really in earnest this time, or are we to accept Mr. Freeman's dictum that "next in certainty to the unvarying physical laws of the universe comes the unvarying law of the moral world, that the Turk will always make promises and will always break them"? We have a test near at hand supplied by the correspondents of the *Daily News* and *Times*. There is at the present time an official commission in Bulgaria appointed to inquire into the atrocities, and to deal with the guilty according to their deserts, and we are told that the President of that commission, Sadoullah Bey, is enjoying at Philipopolis the hospitality of that Achmet Agha whose hands were imbrued deeper than any other in the blood of those Bulgarian victims; that he still goes about threatening the people; and that when Schiades, the most reputable Christian member of the commission, carries his zeal in cross-examining witnesses further than seems expedient to his colleagues, the latter violently interrupt and silence him. Yet these are the people who belong to the official class which are expected to carry out sweeping reforms! If Sir Henry Elliot and Lord Derby are hoodwinked by such pretensions the British people are not.

The campaign for the election of a new London School Board has fairly commenced, and the first list of candidates for the fifty seats has been published. The Church party have the advantage of preparedness and unity of action in the ten divisions into which the metropolis is divided, and the candidates to be run by them have been carefully selected by Canon Gregory and the National Society. For the present, at all events, they do not seem to have excited much enthusiasm among the constituencies, and their appeals to the ratepayers on the score of alleged extravagance in expenditure have not made an adequate impression. The artisan class, at least, are too sensible of the immense advantages of the school-board system to be deluded by such a cry. But the supporters of that system have many difficulties in their path, owing greatly to the uncertainty of the cumulative vote, and the consequent absence of union among the Liberal candidates in the same division. Many of the hardest-working members of the Board—those who have assisted to lay broad and deep the foundations of the edifice—are about retiring, but many others are still ready to give their services, and will, we hope, receive hearty and spontaneous support. It would be grievous if a hostile board should be returned to mar the great work already accomplished, and which, if now carried on by competent hands, will, in another three years, be so consolidated as to be beyond the reach of clerical jealousy and intrigue.

News from Barcelona and Rome reveals the Vatican policy in one of its most odious aspects. While the Spanish bishops and priests are doing their utmost to crush Protestantism from the land, they have been shipping to Civita Vecchia thousands of village boys and girls, who were half starved on the voyage, and were conveyed to Rome. Here the "Spanish pilgrims," to the number of 7,000, were received on Monday by the Pope in the Basilica of St. Peter's, opened for that day only. Pius IX., surrounded by his court and the Sacred College, was addressed in the name of the pilgrims by the Archbishop of Granada, who conveyed the homage and devotion of entire Spain, and received the Apostolic benediction. Then the Pope, we are told, was carried through the church in the *Sedia Gestatoria*, borne on the shoulders of eight servants in full crimson damask liveries, amid the enthusiasm of the assembled multitude. Simultaneously, that is on the same day, there were assembled in Willis's Rooms a goodly number of English Protestants to offer prayer on behalf of their brethren in Spain, who are exposed to persecution at the hands of the priests and a portion of the official classes, whose fanaticism is encouraged by the connivance of the Government.

Spain is about to make a supreme effort to crush the Cuban insurgents. General Martinez Campos has already started for the Havannah, and will ere long have under his command

a new force of 50,000 men drawn from the standing army. This number might it would be supposed suffice, with the mass of troops already in the island, to put an end to the rebellion, which is sustained by less than 10,000 men. Yet the insurrection has lasted for many years, and its drain upon Spanish resources has been almost incredible, and such are the hardships endured by the Spanish soldiers, and the effects of the climate, "that an army of 200,000 men soon melts away." The new expedition under General Campos may or may not succeed; but at all events, this officer, the head of the Moderado faction, is at a safe distance from Spain, where it has been feared he would endeavour to reinstate the ex-Queen Isabella.

Before many weeks elapse the Presidential election in America will practically have been decided. During the past week there have been fiercely-contested elections in Ohio and Indiana. In the great western State the Republicans carried all before them, and improved their position; in Indiana the Democrats succeeded by small majorities. The effect of these contests upon the Presidential campaign is not at all decisive. If, however, the votes of New York and New Jersey are decisively cast for the Democratic party, which is sure of the South, except South Carolina, it is probable that Mr. Tilden will be the successful candidate, and that the long lease of power which the Republicans have enjoyed, and latterly to a great extent abused, will come to an end. At present, however, the issue of the struggle is exceedingly doubtful.

THE TURKISH COUNTERMOVE.

The Porte has made a more dexterous reply in regard to the English preliminaries of peace urged upon its acceptance by all the guaranteeing Powers than was perhaps anticipated by those even who are tolerably familiar with the character of Turkish diplomacy. On the subject of the armistice it took Europe by surprise. "You want an armistice for Serbia," it virtually said to the Powers, "of six weeks' duration. We will concede a much longer one, namely, to the end of March, without clogging it with any inconvenient conditions. You want, meanwhile, to organize reforms for the administration of certain disturbed provinces of mine. I am elaborating reforms even more complete and extensive than yours, not for two or three provinces only, but for the whole Empire. I appreciate your object, and to prove that I do so I propose to seek it by such means and to such an enlarged extent as will render it quite unnecessary for you to question my good faith." This is clever. It is not a refusal of the propositions made, but an evasion of them. It takes out of the consideration of European diplomacy, amid a loud flourish of trumpets, the one point upon which, above all others, the Porte most disliked, and the Powers had the strongest reason for maintaining—that, namely, for an effectual guarantee to Europe of future good government for the Christians of the disturbed provinces.

We are not clear as to the light in which this new proposition is regarded by our Government at home. Russia, however, has formally protested against it, and has intimated in various ways her determination, should the other Powers accept it, of taking upon herself an armed interference for the purpose of bringing the matter to an issue. Russia, we think, is quite right, and we are glad to find that so cautious and far-seeing a statesman as Mr. Forster approves of the view which Russia has taken. In a letter to the *Times* of yesterday he points out with accuracy and force the actual present difference between Russia and Turkey. "Turkey," he says, "offers six months' armistice, declaring that during that time she will make reforms which ought to satisfy the Christian Powers. Russia refuses this offer, and falls back upon the English proposal to which the other five Powers have assented. . . . If the Porte had signed a protocol accepting Lord Derby's proposal Turkey would have given the Christian Powers a treaty-right to secure the fulfilment of the promise of local self-rule or administrative autonomy; would, in fact, have given them the right of interference on behalf of her Christian subjects. The Porte's present proposal evades this demand, and merely says, 'Give us six months, and we will show you what we will do.' Russia replies, 'I do not believe in your promises: I expect nothing to be done during the six months. But if I assent to an armistice for that time, the Servian Militia will return to their homes, and their army will have melted away. I therefore adhere to the English proposal, and must remind you and the Christian Powers that in assenting to it I distinctly stated that it was the utmost concession I could make.'"

The case, therefore, stands exactly as it did.

The Turkish Ministers at Constantinople make large promises of such administrative reforms in all the provinces of the Porte as will secure to her Christian subjects civil equality and good government. They have done this before, over and over again. They have utterly failed in redeeming their pledges. But the one thing which they will not do, and the one thing which Russia insists upon it that they shall do, to avert war between herself and Turkey, is the concession of the only effectual guarantee for the realisation of the object in view. Under the pressure of the enthusiastic—we may almost say fanatical—hatred by her Slav population of Moslem rule, Russia, perhaps, could hardly have done less. She is even now in accord with the other Powers on the English proposals, to which, probably, as they stand, she attaches a much wider meaning than Lord Derby does. But she will not consent to any further evasion by the Porte of the demands made upon it by the united Christian Powers. She must have something better to show her subjects, if she refuses to intervene by force of arms for the protection of the Slav subjects of Turkey, than any number of delusive paper "promises to pay." Her ultimatum has been presented—presented, moreover, not by herself, but by all the guaranteeing powers under the guidance of England. From that she refuses to depart, and if that be finally rejected by the Porte she will be prepared on her own responsibility to use stronger means than diplomacy.

The question of peace or war, therefore, remains (whilst it remains a question at all) with the Turks. The last proposals have been made to them. They may, if they please, disarm Russia by acceding, whilst it is yet in their power, to the moderate preliminary proposals of Lord Derby. We all know what that means for Turkey. It means a large infraction by the Powers, in principle, and ultimately in effect, upon the Sultan's sovereignty in his own dominions. It was impossible that it should be otherwise. It is generally admitted to be impossible. The Sultan's "right to do as he will with his own" cannot be maintained, simply because he is compelled by the forces that surround him to do wrong with his own. There are limits beyond which mere despotic Sovereigns cannot be allowed by their neighbours to proceed. A man may treat his dog with infamous cruelty, on the plea that the dog is his. But he can't be permitted to perpetrate his inhumanities under the very eyes of his neighbours, in defiance of all their protests, and as a scandal to the entire vicinity in which he dwells. He has to be taken in hand by superior power, and the first concession which he is bound to make is one which, by entitling his neighbours to intervene for the better government of his household, shall give trustworthy security for his decent behaviour in future. This, in a word, is the present position of affairs in relation to the Eastern Question, and whatever difficulty there is in it may be promptly put an end to by Turkey herself.

SOCIAL PROBLEMS.

THE session of the Social Science Congress at Liverpool during the past week may have been as useful as former meetings of that body, but has certainly received less of general attention, owing chiefly, we suppose, to the pre-occupation of the public mind with the momentous Eastern Question, but in part also to the lack of novelty in the treatment of the annually-recurring topics. Thus the president for the year, the Marquis of Huntly, was ill-advised enough to devote almost the whole of his inaugural address to the well-worn, albeit important, subject of national education, the results of which, up to the present time, he, however, described as meagre and unsatisfactory. In this conclusion he was strongly supported by the able rector of Lincoln College, Oxford, who especially urged the necessity of a thorough reform of middle-class education. Amid the mass of common-place and tedious papers read before the Congress on every variety of "social" subjects, perhaps the most effective were those of Mr. Herschell, Q.C., on law reform; of Sir Walter Crofton, on prison discipline; of Mr. Poynter, on the injury done to art by mechanical progress; of Miss Carpenter, on female education in India; and of Mr. Hawkeley, C.E., on sanitary questions as affecting the working classes. The essay of the last named gentleman was highly informing and suggestive, and is deserving of the careful consideration of all who are interested in the many-sided social problems that require in our day so much careful consideration.

Mr. Hawkeley commenced his paper with a rather alarmist view of the rapid increase of our population—from which war and emigration have only taken off ten per cent. annually

during the last seventy years—coupled with the fact that no less than forty per cent. of the most important articles of food now comes from abroad, while our exports consist chiefly of commodities that cannot be eaten. Might not a great war in which we were entangled, he asks, interfere with, if not wholly interrupt our supply of food? The question is hardly one we should expect an experienced man of science to put. Our position in the world is somewhat peculiar, but no war in which we could conceivably be engaged would be likely to have the result hinted at. In war as in peace, in the future as in the past, we should with our numerous ports secure ample supplies, though perhaps at enhanced prices. The fears of Mr. Hawksley in this matter are to our thinking chimerical. More to the purpose and of greater weight were his remarks on the augmented prices which have been extorted by labour combinations, and have placed us at a serious disadvantage in the race of competition with other countries, and which will in the end impoverish the classes for whose benefit these prices have been increased. The subject is not a new one, but Mr. Hawksley's illustrations are forcible:—

America, Belgium, France, Russia, and Prussia, have all been driven to create extensive mining and manufacturing establishments which, but for our own imprudence in the matters of price and quality, would not have been needed, and some of these establishments are actually supplying the English markets—and that, too, in considerable quantities—with classes of goods of which we have hitherto believed ourselves to be the assured monopolists. Notably I may mention that the finished iron of Belgium is now being supplied to most of the seats of our iron manufacture; and, by the way of instance, that Lancashire fire-proof mills are at the present time being constructed with Belgian girders, while, as you probably know, spinning-mills of large capability have arisen in America, France, Russia, India, and other places, the productions of which are not generally inferior to those of our own country.

An increasing population coincident with a declining trade is matter for serious reflection. The latter, however, is probably temporary. For a time England may be distanced in the race in some industries, but the general superiority and industry of her working population and their lighter taxation, are a great protection against the competition of foreigners. Fluctuations there have been and may be, but with such a people, with such resources, together with the spread of education, these fluctuations can be only temporary. A more serious matter is the inferior quality of many of our articles of manufacture, such as cotton goods, which are gradually excluding us from some of the best markets of the world. It is greatly in the power of upright manufacturers to restrict if not repress such dishonest tricks of trade, and within the capacity of all to resist that insensate longing for colossal fortunes, which yield after all so small a modicum of happiness to their possessors, and are so apt to blunt the moral sense.

Mr. Hawksley is not a very sanguine sanitary reformer—that is, while believing in the efficacy of the true principles of sanitary science, he does not see at present any remarkable results from their practical application. Life may on the whole have been prolonged, but there has not been a very general improvement of the social condition of the people. "For thirty years," says Mr. Hawksley, "I have devoted myself to the investigation of this important question, and have finally arrived at the conclusion—a conclusion based on statistical research and personal observation—that the natural term of life of our urban populations is unnaturally shortened by preventable causes to the extent of one-fifth, and that these preventable causes are to be sought not in the water-pipes and sewers but chiefly in the homes and habits of the industrial classes." Some of the causes of this unfortunate state of things are beyond the range of Government interference, though Mr. Hawksley highly appreciates the aim of the Artisans' Dwellings Act, which enables municipal authorities to improve the health of the working classes, "by causing better homes to be substituted for the wretched holes in which many of them and their wives and families now only too surely expend their lives." At the same time our essayist protests against "parental government," and forcibly shows that it is the powers of interference invested in the central executive which are the greatest obstacle to effective reforms under municipal auspices. In these days, when the centralisation principle is recovering its popularity, it is encouraging to find a social philosopher of such authority accepting without reserve the following sound principle:—"No Government, be it national or local, should undertake on its own account any duties, works, or obligations which private persons would be willing to fulfil, perform, or accept." Private enterprise, he says, built up our national greatness, and with the decline

of private enterprise that greatness will totter to its fall.

Overcrowding and intemperance are the two giant social evils with which reformers have to contend. The former, which, from the necessities of the case, must be remedied by the agency of legislation, is, in Mr. Hawksley's view, the cause of the excessive waste of human life, and the two together produce the excessive waste of adult life. Perhaps it could be shown that inebriety has indirectly as much to do with infant as with adult mortality. Our reformer's general panacea is the old one:—"For the mitigation of these considerable evils, so seriously affecting the health and happiness of the industrial classes, we must look to better dwellings, thorough ventilation, improved legislation in respect to the traffic in intoxicating drinks, and the general education of the rising generation in habits of order, sobriety, cleanliness, and prudence rather than to measures of compulsion and restraint." Mr. Hawksley proclaims that the effectual application of these remedies is very slow indeed. It is somewhat disheartening to believe that wholesale and well-regulated emigration from our crowded centres of population to the colonies would do more than all the efforts of philanthropy. Nevertheless, if we look back only half-a-century, the advance made in the social condition, means, comfort, and elevation of the upper section of our working classes has been very marked; quite sufficient to brace up anew the purpose and energies of our social science reformers.

Correspondence.

RELIGIOUS LIBERTY IN SPAIN.

To the Editor of the Nonconformist.

DEAR SIR,—Will you allow me to remove a misapprehension arising out of the recent action of the Spanish Government?

I find the impression prevailing that the work of evangelisation is practically stopped, for the present, in Spain. This is a mistake. I dare say those who have instigated the Government to prevent what are called "public manifestations," would willingly carry their enmity as far as that if they had the power; but they have been constrained to stop considerably short of that point, and private letters which have reached me from Spain, as well as the statements appearing in the Madrid papers, agree in representing that there is more reason to expect that restraints imposed upon the Protestant religion will be relaxed than that they will be followed by any attempt more seriously to hinder the work of evangelisation which has been going on.

I need not refer to the facts already known to your readers—the excuses of local governors for such acts of intolerance as stopping the singing in Protestant churches and schools, shutting the doors upon the worshippers, and so forth. These excuses generally take the form of denying or disguising the facts; and whatever other purpose may be served by them, they show that the perpetrators of these acts do not expect that the Government will homologate their procedure.

But in regard to the acts of the Government itself—consisting in forbidding the use of sign-boards, public announcements of church services and school instruction, &c.—the effect hitherto has certainly been the very reverse of what has been intended. I may say that I learn from the agents of the society of which I am the secretary, that, with one exception, they have never used sign-boards, and have never felt the want of them. The church in Madera Baja, Madrid, once presided over by Senor Carrasco, and now by our agent, Senor Cabrera, was the only place of worship with which we have to do where a sign-board—of a very modest description—existed; and the pastor, whether right or wrong, did not think it worth while to contest the order for its removal. In another of our church buildings, that of Granada, the Scripture texts upon the walls are conspicuous enough through the windows, and are read and commented upon approvingly by the passengers, without demur on the part of the authorities. The work of our agents is going on in precisely the same way as before the law regarding "public manifestations" was applied in the manner which has attracted so much attention. Indeed, in the Madera Baja Church, the attendance has decidedly increased since the signboard was removed, and I understand that this is not the only Protestant place of worship which has had that experience. The discussion in the public press of Madrid,

which has been, for the most part, severely critical of the Government, has had the effect of exciting to curiosity many who had not previously assisted at Protestant worship; and thus, as has happened before in Spain, the means employed to extinguish the light of the Gospel have been overruled for its wider dissemination.

I ask the favour of being allowed to make this explanation through your columns, because the misapprehension to which I have referred has injuriously affected the revenue of the Society I represent, and we are brought into straits at a time when it is specially important that we should be able to hold our ground. The law of religious liberty in Spain is clear to at least this extent, that there is no pretext for attempting to put down public worship in existing Protestant chapels, nor teaching in the schools. But, while the Ultramontanes have so much influence with the Government, any one who has had experience of the cumbrous forms and interminable delays of Spanish law, will easily see that the reopening of a Protestant church or school once closed may be a very difficult and protracted business indeed. I am sorry to say that our society is in the painful predicament of being compelled to contemplate the possible abandonment of part of our agency; and I earnestly trust that some, to whom God has given abundance, and the heart to part with what they can spare for a good cause, will send us help at this critical juncture of affairs, either to the president of our society, the Rev. Dr. Horatius Bonar, or to myself.

I am, yours very truly,

J. B. GILLIES,

Secretary, Spanish Evangelisation Society.

5, St. Andrew-square, Edinburgh,

October 14, 1876.

FOREIGN MISCELLANY.

In consequence of apprehensions of disturbances at Salonica during the Bairam festival, the German ironclad Frederick Carl has been ordered to return to that harbour.

Mr. Goschen and M. Joubert, the representatives of the English and French bondholders, were presented to the Khedive at Cairo on Saturday by the British and French Consuls-General.

A telegram from Cape Coast Castle states that war has broken out in Ashantee, and that Coffee Calalli has been defeated and taken prisoner by Mensaty.

Twenty-years ago Indiana did not own a school-house, and now there are ten thousand school buildings in the State, on which has been expended more than 10,000,000 dollars. There are thirteen thousand teachers in the State.

M. Waddington, the French Minister of Public Instruction, in a speech on Thursday, said that three years would be required for the establishment of compulsory instruction; but he promised to accomplish it in that time.

The High Court at Berlin has sentenced Count Arnim to five years' penal servitude, involving forfeiture of nobility, title, and possibly of property, for the offences of "treason" and of calumniating the Emperor and Prince Bismarck. The count is coming to England.

THE EMPRESS EUGENIE will make Florence a stage in her projected visit to Rome. She intends going to the latter city to implore the Pope to lend his support to the Imperialist cause. His Holiness leans towards the Comte de Chambord; but the impracticable Quixotism of this pretender having detached from him the Clerical party in France, the acute advisers of the ex-Empress conceive that her intervention at the Vatican might now be useful. Cardinal Bonnechose, the most Bonapartist member of the French Episcopacy, has preceded the widow of Napoleon III., to smooth away the difficulties of which she has been advised.

THE RETURNS OF THE RECENT COMMUNAL ELECTIONS IN FRANCE, now nearly complete, show that almost all the mayors nominated since the 15th of March in this year have been again returned. The changes that have occurred, a very large proportion of the mayors being re-elected, have been almost entirely in favour of the Republicans, and the Bonapartists are especially mentioned as having been defeated in many localities.

THE TRANSVAAL WAR.—Terrible atrocities, according to the latest advices from the Cape, are alleged to have been committed by the armed forces of the Transvaal, who are stated to have butchered helpless Kaffir women and children, burning Kaffir kraals promiscuously, and laying waste the country. In these sanguinary excesses British subjects are said to have taken part. The Cape Times calls loudly for the interposition of the British Government. Vehement denial, however, has been made on the part of the Boers, and four witnesses are stated to have been sent to Pretoria to testify the falseness of the accusations. Trade in the Transvaal is said to be paralysed, but, notwithstanding this, a heavy war tax was proposed in Parliament in order to establish a border police. Cetchwayo and other chiefs were said to be combining, but no decisive action had been taken by them.

Literature.

"THE HISTORY OF FRANCE."*

This fifth volume completes a work of great value. M. Guizot was actually engaged on this volume when he died. He had, however, so completely planned it, and had collected and arranged his material so far, as made it possible for his daughter, Madame de Witt, who has inherited so much of her father's literary power, to finish it. In the preface we read—"The completion of this fifth volume the author entrusted to her as being the one most intimately acquainted with his views. It will thus be seen that, though not coming complete from his hands, the material of this volume is the work of the great historian himself, whose deeply-lamented death alone prevented his putting the finishing touches to the monument which he desired to raise for the honour and instruction of the country which was so dear to him, and which he served to his latest breath." The work has been done with such a conscientious effort at reproducing only what Guizot would not only have approved, but have been ready to regard as his own, that the absence of his pen is not otherwise to be traced than in an occasional term or turn of speech. We do not know whether the often recurrent endeavour to read a special Divine purpose in mere details of the history—a tendency for which Guizot has been much blamed by French critics—is not here more pronounced than even in the former volumes, but then it has at once to be allowed that there is much more to tempt to exercises of this kind in the period dealt with in the present volume than in those periods with which the other volumes were concerned. For M. Guizot conducts us to the very opening of the Revolution. He has shown us how under Louis XV. royalty and national life were alike sapped—how artificiality, self-indulgence, and manifold refined vices became dominant at court, and percolated through the various grades of higher life, till the classes in whom government had been traditionally vested became incapable of it; and when the weak and well-meaning Louis XVI. endeavoured, under good advice, to try to cut down the royal and other expenditure, he found it, in fact, a hopeless task. In this volume we are on the very same ground as M. Taine traverses in a good deal of his "Ancien Régime." But how very different is the pervading temper of the two writers. Brilliant M. Taine is, and we believe him to be truly honest—concerned really to discover the principle that lies at the root of national developments. He tells us that he confronted his subject simply as a naturalist would the metamorphosis of an insect. Strictly he declines to accept anything but what he sees. He will empty his mind of all pre-conceived ideas, religious, moral, or other, and simply observe and compare one national condition with another. France has not found a Constitution which suits her—that is admitted; let us look round and see the reason. It is because the Constitution has not gradually grown like the Constitution, say, of England, and because Frenchmen have pulled theirs down thirteen times in the course of a century. But he does not face—at all events, in any serious way, the further question, why Frenchmen have in this matter acted so differently from Englishmen. M. Taine fails to supply any answer to this question; but, whether it is a sufficing one or not, this history of Guizot's is instinct with an implied answer. It is that Frenchmen have lost religious sincerity—the simple faith in God—and have allowed themselves to hope for a morality, on which social conventions can be based, without a religion. Guizot is intensely religious. He sees nothing apart from the idea of God and God's providence acting according to absolute and unchanging laws, but revealing itself in special ways under special conditions. Thus, for instance, he writes of the plague, which broke out in 1719:—

Amidst so much defiance of decency and public morality, in the presence of such profound abuse of sacred things, God did not, nevertheless, remain without testimony, and His omnipotent justice had spoken. On the 21st July, 1719, the Duchess of Berry, eldest daughter of the Regent, had died at the Palais Royal at barely twenty-four years of age; her health, her beauty, and her wit, were not proof against the irregular life she had led. Ere long a more terrible cry arose from one of the chief cities of the kingdom. "The plague," they said, "is at Marseilles, brought, none knows how, on board a ship from the East." The terrible malady had by this time been brooding for a month in the most populous quarters without anybody's

daring to give it its real name. "The public welfare demands," said Chancellor d'Aguesseau, "that the people should be persuaded that the plague is not contagious, and that the Ministry should behave as if it were persuaded of the contrary." Meanwhile, emigration was commencing at Marseilles; the rich folks had all taken flight; the majority of the public functionaries, unfaithful to their duty, had imitated them, when on the 31st of July, 1720, the Parliament of Aix, scared at the contagion, drew round Marseilles a sanitary line, proclaiming the penalty of death against all who should dare to pass it. The mayor—*viguier*—and the four sheriffs were left alone and without resources to confront a populace bewildered by fear, suffering, and ere long famine. Whilst the Parliament was flying from threatened Aix and hurrying affrighted from town to town, accompanied or pursued in its rout by the commandant of the province, all that while the Bishop of Marseilles, Monseigneur Belzunce, the Sheriffs Esteile and Moustier, and a simple officer of health, Chevalier Rose, sufficed in the depopulated town for all duties and acts of devotion.

Now, though it would be quite possible for the naturalistic historian to raise a question as to the logical legitimacy of the process by which a death due, as is in fact distinctly stated, to purely natural causes, is identified with a fatal outbreak of plague, of which the cause was not distinctly ascertained, and both ranked as testimonies to a special judgment of God, yet it is clear that there are moral points involved in which distinctly Guizot has the advantage. He finds as the natural result he would expect, that even those who had governed immorally in ordinary times only became more false and immoral in a conduct; that the irreligious are incompetent to action in midst of sudden visitations; and that those who approved themselves equal to it would have distinctly urged that they owed their calmness and power of prudent and self-denying action to the commands and consolations of religion. Now, the power sincerely to enter into and to sympathise with such phenomena as were contrastfully presented by Belzunce's conduct in relation to that of the rich who had fled, is not to be gained by studying such a period of history as one would the metamorphosis of an insect. Here M. Guizot, with his quick religious sense, certainly has an advantage. This all the more, too, because the facts cannot be put out of account, however you may propose to explain them; and M. Guizot's explanation is more feasible than any which M. Taine or his school could give us.

The survey of the period of Louis XV. here given is very clear and masterly—not overburdened with detail, nor without due relief in the narrative. There is much to interest in the section on the philosophers, in which we have vivid pictures of Voltaire, Rousseau, Diderot, Buffon, and the rest. Certainly Rousseau is almost as well bit off in this paragraph as in the more sparkling pages of Taine, though great effect is gained from the extract from Voltaire:—

Rousseau was a being apart; and the philosophers could not forgive him for his independence. His merits as well as his defects annoyed them; his *Lettres contre les Spectacles* had exasperated Voltaire, the stage at *Délices* was in danger: "It is against that Jean Jacques of yours that I am most enraged," he writes in his correspondence with D'Alembert. "He has written several letters against the scandal to deacons of the church at Geneva, to my ironmonger, to my cobbler. This archmaniac, who might have been something if he had left himself in greater hands, has some notion of standing aloof. He writes against France, who is a mother to him; he picks up four or five rotten old hoops off Diogenes' tub and gets inside them to bay; he cuts his friends; he scrawls to me myself the most impertinent letter that ever fanatic scrawled. He writes to me in so many words—'You have corrupted Geneva in requital of the asylum she gave you.' As if I cared to soften the manners of Geneva; as if I wanted an asylum; as if I had taken any in that city of Socinian preachers; as if I were under any obligation to that city!" Isolated henceforth by the good as well as by the evil tendencies of his nature, Jean Jacques stood alone against the philosophical circle which he had dropped, as well as against the Protestant or Catholic clergy, whose creeds he had often offended. . . . He belonged by anticipation to a new era. From the restless working of his mind, as well as from his moral and political tendencies, he was no longer of the eighteenth century, properly speaking, though the majority of the philosophers outlived him; his work was not their work, their world was never his. He had attempted a noble reaction, but one which was fundamentally and in reality impossible. The impress of his early education had never been thoroughly effaced. He believed in God, he had been nurtured upon the Gospel in childhood; he admired the morality and the life of Jesus Christ; but he stopped at the boundaries of adoration and submission. "The spirit of Jean Jacques Rousseau inhabits the moral world, but not that other, which is above." M. Joubert has said in his *Pensées*: "The weapons were insufficient and the champion was too feeble for the contest—the spirit of the moral world was vanquished by a foregone conclusion. Against the systematic infidelity which was more and more creeping over the eighteenth century, the Christian faith alone, with all its forces, could fight and triumph. But the Christian faith was obscured and enfeebled; it clung to the vessel's rigging instead of defending its powerful hull; the flood was rising meanwhile, and the dykes were breaking one after another. The religious belief of the Savoyard vicar, imperfect and inconsistent, such as it is set forth in *Emile*, and that sincere love of nature which was recovered by Rousseau in his solitude

remained powerless to guide the soul and regulate, life."

M. Guizot, in spite of his strong dogmatic religious convictions and his Huguenot-like severity, shows himself admirably just and conscientious in his estimate of Rousseau as of others. His sympathies are fine, his judgments are fair and informed by the true spirit of culture; he seldom sacrifices to prejudice, and presents us with a faithful and, on the whole, an exhaustive account of the causes of the revolutionary and the succeeding troubles and changes in France. It is much that the young generation has the chance of learning from so high-minded and impartial and truly religious a historian the secrets of the national failure in so many objects. Would that they might take the lesson to heart and do something to regenerate Republicanism with the sense of high individual responsibility. Then, indeed, might that work of gradually raising a lasting constitution for France be begun—a work that M. Taine is so eager to show France has as yet so completely failed in. Mr. Robert Black still shows himself an expert and faithful translator.

"MORE THAN A MILLION."*

The effect which may be produced by a great fortune being left with no definite instructions as to its disposal by Will on the various claimants who are sure to present themselves, is by no means a new theme. Among Nathaniel Hawthorne's notes we find a suggestion for a story which should illustrate the idea; and Charles Gibbon, in one of his later novels, within a certain contracted circle worked it out with considerable humour and pathos. It will perhaps be remembered that the fool of his story, who had deemed himself to stand a good chance, at last through the worry and burden of hopes and fears, withdrew from the contest, glad to resume his easy, roving habits unfettered by ambitions and by the distractions of the law's delays! A good point was certainly made in this way by Mr. Gibbon, without any obtrusive aim at satiric effect—the fool got sensible just at the point where sensible people were seized with fresh accessions of foolishness and greed! The author of "More than a Million," has devoted himself thoroughly to this theme; and, we must confess, works it out with a completeness and ingenuity alike surprising. His novel shows not only constructive skill, but keen insight into human nature, rare power of satire, sometimes, however, rather rigidly pushed to the point of caricature and grotesque, and he writes a really compact and easy style very available for this kind of fiction. Added to his other qualities, he has taken care to inform himself well about technical details—legal and other; so that we are not pulled up ever and anon by some conspicuous blunder as to some important matter-of-fact. He takes care to tell us that the story dates before the late reforms in the Court of Chancery; so that, while his story relieves itself from any title to empty effort after social reform through legal reformation—a rock on which Charles Dickens once struck—it retains all the claim to be satiric on the weaknesses of individual human nature. John Brown, the millionaire of "Little Dorminster," had made his money as a railway contractor:—

He was a man to whom the world had behaved very handsomely, more particularly, and this the most important of all, in general esteem, it had shown him uncommon consideration. But he certainly did not look as if he appreciated its kindness; or at least you could not gather from his language or conduct that he felt under any special obligation to mankind. . . . Mr. John Brown was a kind of libel on nature's workmanship. One side of his face was quite out of unison with the other—one eyebrow was straight, the other curved. His eyes were askant—the right pupil was blue, the left black. On one side the corner of the mouth was tilted up, on the other depressed. One shoulder was higher than its fellow. His ears did not correspond. His limbs were, if one may say so, all on the struggle. Each seemed to consider itself a separate institution, as if anxious to do business on its own account, and in utter independence of its partners. . . . It would have surprised nobody to learn that one of his lungs played at cross purposes with the other, that the right auricle of the heart was not on good terms with the left, and that his kidneys did not pull well together, as all respectable kidneys do.

Of such a man, who had made "more than a million" of money, there could not fail to be a good deal of talk, and when he died, as did he did, there was great speculation as to how he had disposed of his vast wealth. He was a queer one; but nobody expected that a shrewd, worldly-minded man, who had turned everything he touched into gold, would play tricks on people after he was dead. When, however, his will was opened and read, it was found that he had left all his property to a John Smith, who was not otherwise designated. John Smiths turned up

* *The History of France from the Earliest Times to the Year 1789.* Related for the Rising Generation by M. GUIZOT, Author of "The History of Civilization in Europe." Translated from the French by Robert Black, M.A. Volume the Fifth. (Sampson Low and Co.)

* *More than a Million: or, a Fight for a Fortune* In Two Vols. (Daldy, Isbister, and Co.)

from all quarters—even a Yankee puts in his plea before all is done:—

"At home," said he, "I go by the name of Winnipeg Smith, as my mother was raised nigh that lake, but I live all over America. Chanced to see the advertisement whilst I was liquoring at a bar, and, as I'm a touch-and-go man, I packed up my traps that same day, and came slick across the water to settle matters with you and take the fortune back. Guess it will save you a good deal of trouble to deal right off with the real original Smith in his own genuine person. 'What's the figure exactly?' he asked, pushing along in his chair, as if setting out on a ride round the room.

"Mr. Smith," said the executor stiffly, "Mr. Winnipeg Smith, I must decline entering into the subject this evening; but if you conceive you have any claim to the fortune, you must send in your credentials in the usual manner. I need scarcely state that there are hundreds of applicants besides yourself."

"Jehoshaphat!" exclaimed the visitor, "that is the way with you Britishers; always standing upon your dignity. Why, bless me, if your whole nation ain't dying of dignity. You are like these old Roman chaps who set themselves up stiff in their chairs, as if they thought that looking pompous would keep them alive, and frighten off the enemy. It's a mistake, I can tell you."

Whilst delivering this address, he kept cruising about on the easy-going castors.

"But, perhaps," said he, in a kindly tone of voice, "it is too bad in a stranger like me to come down upon you, when you are about to say your prayers and go to bed, for I guess, in this sleepy country, you'll all go to roost soon after sunset. So I'll leave you for the night, and get a little snooze myself, and be with you in good time to-morrow. Shall I come to breakfast, or, perhaps, you and your missis will join me at the Rainbow at eight o'clock sharp, and bring your appetites with you."

The executor declined.

"Wal, its a pity, but you Britishers are a queer set, and no question. This comes of living in an island where you can scarcely find elbow room, and where you're afraid to strike out in any direction for fear you should walk right off into the sea."

The descriptions of various Smiths are full of humour. This is another example:—

Mr. Montgomery Smith, a merchant in Birmingham, was a gentleman who deeply resented the baptismal imposition of the name of John Smith. For this outrage, as he was pleased to call it, he had never forgiven his parents. He did not scruple to say that he was quite unable to accept the fifth commandment in its integrity, and it was noticed that though loud in his responses at church he invariably sang small or remained totally silent when he arrived at the middle of the de aogue. A change came over him when he heard of the Brown bequest. He pardoned his parents on the spot, and had they been living he would have overwhelmed them with thanks in person. He straightway gave in his adhesion to the fifth commandment, and the fervour with which he responded to it at service excited particular attention. Most deeply did he now regret that he had been betrayed into the use of "Montgomery" instead of "John," and he began seriously to consider how far the assumption of that appellation might militate against his claim.

Mr. Justinian Mouldiman's opinion brings out a new aspect of matters. The gist of it was that any John Smith having been designated in the Will, and no John Smith in particular, the money must go to the next-of-kin. And now we have an inrush of the Browns, rival houses actually falling to fisticuffs, or the next thing to it; and we have laughable glimpses of Mr. Pharaoh Brown, Mrs. Camomile Brown, with her ailments, and many others, when suddenly the whole aspect of affairs is once more changed by the advent at Mr. Bootleman's of a "stranger with a sealed packet." This packet contains two wills of the same date, revoking all former wills—the one devising the estate to Mr. Botherby, the executor, and the other to Mr. Bootleman, the solicitor, and as it was impossible to say which was the later of the two wills Mr. Bootleman and Mr. Botherby, hitherto the most friendly of colleagues, are plunged into war. "Divide, indeed—easier said than done! The fortune was in Chancery. How to get an estate safely out of Chancery has always been one of the most difficult feats to accomplish in all England! Most of the labours of Hercules were mere schoolboy feats in comparison with it." They might have divided, could they only have done so; but that was impossible, and reference being made to Dr. Justinian Mouldiman by the Browns, he gave it as his opinion that the one will cancelled the other; and the retreating wave of the Browns rushed back again. To find out how, amid deeper and deeper entanglements, the matter was finally settled; and how many men and women were ruined in the process, who would in all probability have been for most part industrious and comfortable if this millionaire's wealth had never been heard of by them, readers must turn to the story itself. They will, we think, be pleased at the manner in which the most improbable points are dealt with as though they were the driest matter of fact, and the air of consistency that is thrown over the whole. The author has not lost human interest, though he has eschewed the more ordinary sources of it—and has written a story full of purpose and meaning, and with aptest reference to many tendencies of our money-worshipping times. Every chapter has passages which might be quoted. We can only give the

concluding paragraph which reveals to us the motive of the whole:—

At length, then, the great Brown bequest was settled, but the human race paid a fearful price for the contractor's wealth. Looking at the matter purely as a money question, if the outlay of all the competitors could have been summed up—if the loss of income and other contingent damages could have been correctly assessed—if the amount staked in the form of bets and wagers could have been fully ascertained—the total would have vastly exceeded the entire value of the estate.

But the pecuniary mischief was nothing as compared with the moral evil. No actuary could hope to grapple for a moment with that tremendous question. From Dorminster, as from a malignant centre, people had streamed off, some to the asylum, some to the work-house, several to the dark river, and many to the silent churchyard. More than one threw himself into the water just above the cascade, and went down with broken heart and battered body. "Brown's suicide" became famous amongst coroners. "But," said one of these functionaries, "if we had to sit not only upon actual self-murderers but upon all the moral *felo-de-se* which money produces, I am afraid we should have to work a double-shift for the greater portion of our time." Those of the claimants who survived became for the most part idle or sots, and were left social cripples for the rest of their lives.

MR. VAN LAUN'S MOLIERE.*

The fifth volume of Mr. Van Laun's Molière is marked by all the care and good taste that characterised the former ones. He is still as assiduous as ever in collecting his material for his Prefaces, and as skilful in using it. With the exception of the first piece in the volume—the "Miser" (*L'Avare*)—the plays we have here do not rise to so high a range as the average of the former volumes, though there are undoubtedly fine and characteristic points in "The Citizen who apes the Nobleman." But it is found in the case of every classic to be hard to speculate on the reasons of popular preferences. One piece of work seems to be as well conceived, to be as full of separate fine things as any other; but yet, somehow, the great crowd, for some inscrutable reason, have withheld their suffrages, and it is left to students and critics to make up for lack of general admiration by the intensity and depth of theirs.

The "Miser," though it did not in the acting succeed so well as some of Molière's other plays, has been a favourite with readers. And later playwrights, French and English, have shown full appreciation of it. Shadwell makes this play the foundation of one of his; and Fielding adapted it, not to speak of minor playwrights and adapters. The lesson of the piece is so deeply emphasised that it may pre-eminently be said to be a moral play. That miserly habits in a father are sure by reaction to breed improvident and spendthrift habits in the son, is not new, by any means; but the mode in which Molière works it out distinctly is so. Harpagon is a piece of fine dramatic conception; and Frosine is touched with masterly strength and reserve—some of the points in Scenes V. and VI. being most daintily managed.

The "Magnificent Lovers" (*Les Amants Magnifiques*) is slight, and seems to us comparatively uninteresting. It lacks vigour and variety of character. Mr. Van Laun himself does not seem to have been greatly taken by it. *Psyche* was only partly written by Molière, but the portions he contributed do not lack brilliance and a certain refined point not very common in opera! There is a tradition worth extracting connected with the piece—*Monsieur de Pourceaugnac*—which too may have its value as illustrating the temper of the Court and the nobles of that day in France:—

"Molière," says Mr. Van Laun in his introduction, "attacks the doctors in his play, but he almost faithfully represents them and their language. The consultation of the two physicians is not exaggerated; they reason well, draw consequences, and explain the causes of the disease correctly; their remedies are not badly applied; but the misfortune is that Pourceaugnac is not mad, as they believe him to be. Hence all their arguments, cleverness, and pedantry only bring more to the light their egregious blunder. Tradition asserts that Lulli once played the part of De Pourceaugnac. He was in disgrace with the King; and, as this disgrace had lasted for some time, he made an arrangement with Molière to assist him. When the curtain rose, it was announced that Molière had suddenly become indisposed; Lulli proposed to play the chief character, and his proposal was accepted by Louis XIV. Lulli played with much spirit and vivacity, but did not see the King unbend. When the scene with the apothecaries came on, Lulli ran, skipped, leapt, frisked about, but all in vain, the *Grand Monarque* did not evou smile. At last the sly Italian hit upon an inspiration. Pursued by his persecutors, he took a tremendous leap, and jumped right into the middle of a spinnet which stood in the orchestra, and which was smashed into a thousand pieces. He ran the risk of breaking his legs, but he was satisfied; he had seen the King laugh and applaud; he heard the Court imitate the Monarch, and he knew, when he reappeared on the stage through the prompter's box, that he was anew re-established in the King's favour."

* *The Dramatic Works of Molière*. Rendered into English by HENRI VAN LAUN. With a Prefatory Memoir, Introductory Notices, Appendices, and Notes Volume Fifth. (William Paterson, Edinburgh.)

Though his material hardly held out the same attraction as much of that with which he had already dealt, M. Van Laun shows even more than his former care and taste; now and then turning a difficult point with special felicity, and showing great command of English idiom. The get-up of the volume and the etchings are all that could be desired.

QUARTERLY REVIEWS.

The *London Quarterly* for October contains some singularly able articles. The first, on "The Microscope and its Revelations," is characterised by wide reading and observation, as well as special knowledge. The writer brings us down to the latest results of scientific investigation, and is especially interesting in his history of those once questionable beings called Bacteria, with Bastian's, Tyndall's, and Dallinger's researches regarding them. The result, and it is a notable and important one, is that "the lowest organisms known to science are the product of anterior life, and the line of continuity connecting the living and the non-living—spite of Dr. Bastian's hypothesis—has, on the evidence of the most accomplished biologists in the world, yet to be discovered." The drift of this statement will be seen from the following:—

This is an important fact. In living matter as such, whether animal or vegetable, there is no sharp line of demarcation. But when we reach the outmost border of the "living," we find no demonstrable connection with the inorganic. That there are lines of continuity from the non-living to the living is in one sense certain, for both states inhere in matter. The living state of matter differs from the dead state in only one essential—the property of vitality, a property which by its very nature cannot be destroyed. This property is not found in the proximate principles or constituents of an organised body when dead. So that the property of matter called life results from no known or even conceivable combination of these, but is an entirely new, peculiar, and unknown combination isometric with the sum of them. When this combination breaks up into what are known as the organic elements, that is the act of death. However this property was acquired, it is only matter possessing it that can endow other matter with the same property. Hence, philosophically we might have anticipated what experiment demonstrates—the non-living and the vital present us with no visible link. The one cannot become the other by any combination or adjustment of atoms, except under the control of matter endowed with the vital property, any more than lead could become gold by any process of the alchemist.

That matter at some remote period in the past history of this globe was endowed with this property is certain. But palpably it was endowed with it once and for all.

There is good and suggestive matter in the article on the "Holy Spirit in the Epistle to the Ephesians," and more suggestive still in "The Problem of Human Existence." This latter is a frank paper, not shirking known difficulties if not always competently meeting them. After all, however, what comes? Nothing but to "calmly and confidently wait till He works out their complete practical solution." And this is all that, at present, we seem to be able to attain to. We have a good paper on "Philosophy in Ancient India," and one on "Wordsworth's Prose Works"—which, by-the-by, are not so well known as they might be—and, as this writer says, "a little gold was sometimes made to go a long way" with our venerated poet. "Retribution" treats a terrible subject, but upon the broad orthodox lines. The writer mainly follows Mr. Jackson's recent Bampton Lecture, devoting but small space and still smaller respect to Mr. Edward White. The article on "America in the Centennial Year" is well worth reading.

The *New Quarterly Magazine* is an admirable number, but we do not profess to be able to assess the value of Mr. O'Connor Morris's "Military Lessons of the War of 1870." "Aristophanes," by the late Mortimer Collins, is just what we should have expected from that genial, hearty, yet scholarly writer, who probably enjoyed this article himself far better than anything more popular which he was accustomed to do as the bread-winner. Mr. Collins describes Aristophanes as "a haughty and scornful humourist, who tried to stem the tide of Attic 'decadence,' i.e., of Attic democracy. The translations here are smart, and the conclusion smart if somewhat flippant. Mr. Fonblanque, in an article on Caspar Hauser, in which he weighs the information regarding that phenomenon with great care and comes to the conclusion that Caspar was simply a clever rogue. But Caspar is not an "unsolved riddle," he was half-a-dozen riddles, and Mr. Fonblanque does not solve them all. His general conclusion is—

In one respect the career of Caspar Hauser stands apart from perhaps every other known case of fraudulent personation, in which the discovery of the imposture has almost invariably involved the identification of the culprit. There can hardly now remain a doubt in any rational and impartial mind but that Caspar Hauser had attained his notoriety by the fabrication of a series of fables, and the systematic practice of falsehood and

deception. But, while we may safely affirm that he was not what he represented himself to be, we are only able to form conjectures as to what he actually was, as to his origin or his motives, the story of his life or the facts relating to his death. A generation has passed away since, amid the tears and lamentations of many hundred mourners, the son of Nürnberg was laid in his grave, but the lapse of time has thrown no light upon the mystery. The words inscribed upon his tombstone thirty-three years ago are still appropriate, for to-day as then, it may be said of Caspar Hauser—*Ignota natiuitas, occulta mors*.

There is not much in the "World behind the Scenes," although to some the subject may be attractive; and "Four-in-hand Driving as a Fine Art," is utterly beyond our experience, though not of course beyond that of Mr. Sidney. There are two good tales this month—one by Miss Butt, the other by Mr. Dangerfield. But the ablest writing in the present number is to be found in the editor's "Current Literature and Current Criticism." Here there is some of the best analytic criticism that we have met with. As a specimen, we refer to the remarks on Mr. Blackmore in connection with "Cripps, the Carrier."

The *British and Foreign Evangelical Review* has some solid articles. We do not like the tone adopted towards Schleiermacher by Mr. Edward, and his depreciation of the German theologian is characterised by a marked coarseness of mind. The most interesting paper in the present number is on "Romanism in the United States," by Professor Crookery, of Londonderry. It is full of information, and the professor is one who does not at all fear the development of Romanism in a free country. Nor do we. The other articles deal with the "Apologetic Function of the Church," the "Ecclesiastical History of Ireland," and the "Scientific Doctrine of Continuity."

BRIEF NOTICES.

The Turkish Empire, &c. By the Rev. T. MILNER, M.A., F.R.G.S. New and revised edition. (Religious Tract Society.) This was at one time a well-known work, but, somehow or other, it has dropped out of notice. The Religious Tract Society have therefore done well in republishing it. It is a careful compilation, exact in its historical information, and well arranged. The style is somewhat tame, and the work lacks the philosophical breadth to which Mr. Freeman has accustomed us, but it will be found to be a useful, as it is a timely, compilation.

The Ministry of the Word. By W. M. TAYLOR, D.D. (T. Nelson and Sons.) This volume succeeds the well-known Yale Lectures on "Preaching" by Mr. Ward Beecher and by Dr. Hall—both of which works have been noticed in these columns. Dr. Taylor's lectures were delivered this year, and we are informed that selections from them have also been delivered to the students of Union, Princeton, and Oberlin Theological Seminaries. It is scarcely necessary to say that anything written by Dr. Taylor would be characterised by care and method, but his division of his subject will also be found to be original. He begins, of course, with the nature and design of the Christian ministry, then comes the preparation of the preacher, afterwards the author treats of the theme and range of the pulpit. There is good division marked next in the qualities of effective preaching in the sermon and the qualities of an effective sermon in the preacher. His treatment of the use of illustration in preaching will be found to be especially valuable.

The Teacher's Handbook of the Bible. For Use in Schools and Families. By JOSEPH PULLIBLANK, M.A. (Longmans.) The author says of his own work: "My object has been to help the teacher in bringing out, in a course of lessons of moderate length, the fundamental truths which are generally held by the Christian churches, in giving a continuous outline of the sacred history, and in showing the mutual relations of the various books of the Bible." The idea is a good one, and it has been fairly realised. Mr. Pulliblack has taken great pains in his selection of Scripture passages, and has woven them together in connecting links which supply a really great amount of information. The style is a little plain, and would have been better if it had been more lively. The best use that could be made of this work, however, would be to take it as a suggestive work, each teacher supplementing it according to his ability. Where he cannot improve upon it he had better use it altogether, but this should rarely be done.

The Royal Guide to the London Charities for 1876-7. By HERBERT FRY. (Hardwicke and Bogue.) Mr. Fry has already sufficiently established his reputation for the care with which he has compiled this work, but it is not, even yet, all that it might be. We want not only an alphabetical arrange-

ment of the charities but one classified according to subjects and some general idea, first, of aggregate amounts and next of percentage of expenditure—the latter being carefully watched and chronicled. Mr. Fry notices that in many instances the revenues of good institutions are falling off. We are glad to find him saying that, "After fourteen years' experience as to the working of the London Charities, I can conscientiously say that I do not believe there have been in all that time brought to my knowledge more than half-a-dozen instances of gross perversion of charitable funds, and these have soon been exposed and punished." His remarks on the Charity Organisation Society are worth attention. He concludes that it is "neither palatable to the charities nor advantageous to the poor."

Warne's Star Series (Frederick Warne and Co.), to which we have often and gladly referred, has received a valuable addition in the republication, in well-printed shilling volumes, of ten tales by the late Catherine D. Bell ("Cousin Kate"). These stories must be known to many of our readers, and it is not too much to say of them that rarely have any works of their kind been so likely to excite, or have a good influence upon the religious feelings, of the young. The tales before us are as follows:—"Hope Campbell; or, Know Thyself." "Horace and May; or, Unconscious Influence." "Ella and Marian; or, Rest and Ureast." "Home Sunshine; or, Family Life." "Kenneth and Hugh; or, Self-Mastery." "Rosa's Wish; and How she Attained it." "Margaret Cecil; or, I Can because I Ought." "The Grubbs; or, Home Life." "Sydney Stuart; or, Love Seeketh not Her Own." "Mary Elliot; or, Kindness of Heart." Our favourite amongst these, for boys, is "Kenneth and Hugh," and, for girls, "Margaret Cecil." Perhaps in both, if not in all, there is ascribed to the characters too great a religious experience. The boys' and girls' talk is often more suitable for grown-up people; but we are not inclined to say a word which would lessen the influence of Catherine Bell's stories.

Ermyn, or the Child of St. Elves. By RUTH LYNN. (Religious Tract Society.) This would be a great deal better tale than it is if the plot were not so hackneyed. How many times have we read of the child washed ashore with a gold locket, and the father, after many years, going to the village where it lives and identifying it by means of the locket? However, the tale is well told, is interesting, and the characters well illustrated.

Heart Service; or, St. Hilary's Workmen's Home. (Religious Tract Society.) One is almost sure to have a good tale from the author of "Dick's Strength," and we have one here. It is of an old man cast late in life upon the world, but still finding friends and help through a workman's home, or as some term it, coffee-house. The novelty here is in making an old man the hero. His character is drawn with great tenderness, as indeed are the characters of all. The best, as a work of art, is Mrs. McNaggle.

Epitome of News.

Her Majesty with Prince Leopold and Princess Beatrice are expected to leave Balmoral about Nov. 20, and return to Windsor Castle.

The Duke of Edinburgh arrived at Malta on Saturday night in Her Majesty's ship *Sultan*, from Besika Bay, and a Russian yacht with the Duchess of Edinburgh on board on the following day.

The annual ball given to the Sutherland volunteers by the Duke of Sutherland was held on Wednesday night in the Drill-hall, Golspie. The Prince and Princess of Wales attended.

On Monday the Prince and Princess of Wales and family left Dunrobin Castle, and yesterday the Prince laid with Masonic ceremonial, the foundation-stone of the new Post-office at Glasgow. The reception of their Royal Highnesses by the people was of the most cordial character.

Lord John Manners has replaced the Lord Chancellor as Minister in attendance upon Her Majesty at Balmoral Castle.

It is announced that the Duke of Abercorn has resigned the viceroyalty of Ireland, and that he will be succeeded by the Duke of Marlborough.

Mr. Manisty, Q.C., is to be the new judge of the Queen's Bench Division of the High Court of Justice, in the room of Mr. Justice Quain. The successor to Lord Blackburn will, when appointed, be transferred to the Exchequer Division, from which Division two judges have been taken for the Court of Appeal.

It was announced at the Convocation of the Queen's University in Ireland, held in Dublin Castle on Friday, that the Government is not prepared at present to propose Parliamentary representation for the University, or to deal with the question of intermediate education, on account of the difficulties which would arise if the attempt

were made, but the professors are led to hope for increased salaries and superannuation allowances.

Mr. Gladstone and Dr. Baxter Langley have been adopted by the Greenwich Liberal Association as future candidates for the representation of that borough.

At an agricultural dinner in Norfolk, on Friday, Mr. C. S. Read, M.P., replying to the toast of county members, said he had been a happier and jollier man ever since he left the Government, for he had been free to speak as he liked.

The Home Rule party in Ireland are demanding that Mr. P. J. Smyth should resign his seat for Westmeath; but he positively refuses to do so.

Two serious "rinking" accidents are reported. At Yarmouth Mrs. Coombs, wife of Mr. E. H. H. Coombe, a magistrate, lost her balance and fell, breaking one of her legs in two places. At Sheffield Mr. John Hall, a medical student, was going over a rink at great speed when a roller flew off one of his skates. He fell and was stunned. He was assisted to a chair, and fell again, alighting on a large piece of glass, which entered his thigh. He is in a critical condition.

Owing to the continuous spell of wet weather a considerable portion of grain is still exposed and even uncut in the eastern district of Fifeshire. Such crops are suffering severely, and the prospect is causing not a little uneasiness to farmers and others.

At the suggestion of the Local Government Board, the managers of the Metropolitan District Asylums held a special meeting on Saturday, at which it was resolved immediately to remove the imbeciles from the Hampstead Asylum, and to convert that institution into an hospital for the reception of small-pox patients. This step is the result of the rapid increase of the small-pox epidemic in London.

We understand (says the *Sussex Daily News*) that the building of the "City of Health," on the Courtlands estate, about a mile and a-half west of Worthing, will be commenced in the spring of next year. In the "City of Health" an attempt will be made to carry out the idea of Dr. Richardson, as expounded in his description of "Hygeia," or the model City of Health, at the Social Science Congress at Brighton last year.

On Sunday morning at a Christadelphian place of worship, Leicester, one of the ministers, Mr. Benjamin Moore, about fifty years of age, while conducting the service, suddenly fell into a chair, and expired in a few seconds.

On Friday another mishap occurred to Her Majesty's ship *Alexandra*, at Chatham. Steam had been got up and the engines were being worked, when the screw propeller struck against some hard substance and was bent. This will still further delay the trial trip, as the vessel must be docked to have the damage made good.

The *Daily News* believes that Mr. Ashley Eden will succeed Sir Richard Temple as Governor of Bengal.

Captain J. E. Severne, of Wollop, near Shrewsbury, will offer himself for the representation of South Shropshire in the Conservative interest.

Mr. Butt was on Monday presented with the freedom of the city of Dublin.

The death is announced of Sir William Clay, formerly member for the Tower Hamlets, which he represented for twenty-five years.

THE LONDON SCHOOL BOARD ELECTIONS.

The following, as far as can be ascertained, is the present state of affairs in the various metropolitan divisions in reference to the triennial election of members of the School Board for London, which is fixed to take place on Thursday, November 30:—

CITY OF LONDON (Four Members).—Canon Gregory retires. Lord Mayor Cotton will probably stand again. It is understood that Mr. Morley, M.P., will retire, and it will be seen from an advertisement elsewhere that Mr. Sutton Gover, a former and tried member, has come forward as candidate in support of the policy of the school board. Mr. Francis Peek will again come forward, and with him, as a candidate in the Church interest, Mr. G. A. Spottiswoode.

WESTMINSTER (Five Members).—Lord Napier and Ettrick, Rev. Canon Barry, and Mr. J. Taverner Miller, three of the sitting members (all Churchmen), will retire, and as candidates for their seats Sir James Fergusson, Bart., Colonel Dawson Greene, and Mr. Donaldson Hudson offer themselves in the Church interest. Dr. Rigg (Wesleyan) retires, and Mr. George Potter, the other sitting member, will again offer himself. Other candidates announced are Mr. H. Danby Seymour, formerly M.P., for Poole; Mr. E. D. Wetherston, of Pall-mall East; and Mr. Sidney Buxton, a son of the late Mr. Charles Buxton, M.P. It has not yet been definitely settled whether Lord Howard of Glossop will be a Roman Catholic candidate.

CHELSEA (Four Members).—Canon Cromwell will retire, and Mr. Percy Mitford will ask for his seat in the Church interest, in connection with the Rev. C. Darby Reade, one of the sitting members. Dr. John Hall Gladstone, F.R.S., and Mr. Robert Freeman will seek re-election.

MARYLEBONE (Seven Members).—A vacancy was caused some months since by the death of Mr. Heal which has not been filled up. The Rev. Prebendary Irons (Churchman) retires, and for his and Mr. Heal's seats, the Rev. J. J. Coxhead, M.A., vicar of St.

John the Evangelist, Charlotte-street, Fitzroy-square; and Mr. Thomas Collins, formerly M.P. for Knaresborough, will come forward with Mr. Daniel as a third Church candidate, in conjunction with Mr. Arthur Mills, M.P., one of the sitting members. Mrs. Cowell, Miss Chessar, and the Rev. L. Bevan (Congregationalist), three of the sitting members, retire. Other candidates mentioned are the Hon. Lynph Stanley, Mrs. Westlake, the wife of Mr. Westlake, Q.C., Mr. T. Hawkins, and Mr. Maltman Barry (working-man's candidate), Mr. James Watson, one of the sitting members who has taken an active and laborious part in the practical work of the board, is likely to retire.

FINSBURY (Six Members).—It is announced that the Rev. J. Rodgers, M.A., Mr. Lucraft, and Mr. Mark Wilks offer themselves for re-election. Mr. Chatfield Clarke retires. The Rev. Robert Maguire retires, and the Church candidates will be Mr. C. H. Lovell (sitting members) Lord Francis Hervey, M.P., and the Hon. Reginald A. Capel.

LAMBETH (Six Members).—An additional member, making six, has been added to this constituency, and for the present there are two candidates for the seat—viz., the Rev. F. Tugwell, vicar of St. Thomas's, Stamford-street (Churchman), and Mr. Stanley Kemp Welch (Nonconformist), who, as already stated, has issued an address jointly with the Rev. G. M. Murphy and Mr. Stiff. The Rev. Evan Daniel, Principal of the Battersea Training College, Mr. Thomas H. Heller, and Mr. W. F. Morgan offer themselves for re-election in the Church interest. It is said that Mr. Pocock (Wesleyan) is also likely to stand.

GREENWICH.—Two of the sitting members retire—Mr. John Macgregor (Rob Roy) under the pressure of other duties, and the Rev. Benjamin Waugh, who has been a very active and useful member, but whose health is unequal to the strain. Mr. Henry Gover again offers himself. There will be three Church candidates, the Hon. and Rev. Augustus Legge, vicar of St. Bartholomew's, Sydenham (one of the sitting members), the Rev. Canon Money, vicar of St. John's, Deptford, and Mr. G. B. Richardson, one of the divisional representatives at the Metropolitan Board of Works.

TOWER HAMLETS (Five Members).—Sir Edmund H. Currie, the vice-chairman of the board, retires, and Mr. Ashton will come forward with the Rev. Joseph Bardsley, rector of St. Dunstan's, Stepney (sitting member), in the Church interest. The other three members, Mr. E. N. Buxton, Mr. Scrutton, and Mr. A. Langdale (Roman Catholic) will offer themselves for re-election.

SOUTHWARK (Four Members).—The Rev. Robert Marshall Martin, and Mr. Alfred Lafone, two of the sitting members, retire, while the Rev. John Sinclair (Congregationalist) and Mr. J. Wallace (Roman Catholic) will offer themselves again. The Rev. Robert Maguire, who has lately been presented to the rectory of St. Olave's, and Mr. H. Heald, offer themselves in the Church interest.

HACKNEY (Five Members).—The Rev. J. G. Pilkington, vicar of St. Mark's, Dalston, retires, and his seat will be sought in the Church interest, by the Rev. John Oakley, vicar of St. Saviour's, Hoxton, with whom will be associated Mr. Richard Foster, one of the sitting members, and Mr. John Jones. Sir Charles Reed, and Mr. J. Allanson Picton, M.A., will offer themselves for re-election. Mr. B. S. Olding, a gentleman of Liberal views, is also put forward; but it is stated that should his candidature not be persisted in, the Church party will withdraw one of their candidates, thus avoiding a contest.

A well-attended meeting was held on Tuesday evening, October 10, at Warlters-road Schoolroom, Holloway, to hear an address from Mr. Mark Wilks on the subject of school board education. Mr. Chatfield Clarke, one of the members for the Finsbury division, occupied the chair. Mr. Wilks said he came before them as enthusiastic as ever for education, but with fresh experience gained from a study of a class he had never known before they elected him. In his life he had been accustomed to associate with the working classes—men of honest opinions and independence of character, with whom it was a pleasure to associate; but he had now seen a class so utterly degraded, so steeped in ignorance and vice, that they might be said to be without health of body or hope of soul. He defended the enforcement of the compulsory bye-law, which was not used against the respectable, industrious artisan, but against the besotted, the wicked, the drunken, and the worthless. It was absurd to talk about the high quality of education given. He had been in the board schools. Out of 17,000 in these schools, 15,405 could not read or write. It was said they had got hold of the wrong class, and that they were educating, at the expense of the ratepayers, those who could afford to pay for education. It was said they were charging a penny, twopenny, and threepence, to those who could afford tenpence. He was ready to admit that there were schools where the parents could pay more than they did, but these were only one or two cases spread over London. As a general principle, the charge was untrue. The fact was, the ratepayers who made these statements never put their heads into the schools. They had in Finsbury some of the finest schools in London; but let them look at the one in Tower-street, St. Giles's, or in St. John's-lane, or Laystall-street. In those places they were obliged to put a premium on the teachers to get them to endure for a year the wretched children that were being taught by them. The children were so poor that they not only had to teach them but feed them, and it was a fact that every day they distributed

the fragments from the tables of great city houses, such as Morley's. When they had looked at these schools, which were new schools, let them go to Bath-street, and see some of the good that had been effected. They would there find little children who could read and write beautifully, with a school economy that was perfect; and yet the children were of the pauper class. If anybody said the board had robbed the voluntary schools, instead of acting as educational scavengers, he would say, first, that the board had never robbed the voluntary schools of a child worth having, and next, that they had given the voluntary schools 40,000 children they never had in 1870. They were school scavengers, and they were proud of their office. (Cheers.) The Chairman regretted that in retiring from the board he was weakening the majority of the educational party in Finsbury, but the possibility of saving a contest, the possibility of change of residence, and increasing work elsewhere had weighed with him in his decision. (Hear, hear.) If the Church party got a majority, their object would be to increase the fees in board schools, for the purpose of attracting children to the voluntary schools, to impoverish the teaching power of the board by cutting down the teachers' salaries, and to place the management of the schools exclusively in the hands of one party or creed. He trusted the issue of the contest would be the maintenance of the present balance of power in the school board. (Cheers.) Mr. I. Butler moved:—

That this meeting begs to return its best thanks to Mr. T. Chatfield Clarke and the Rev. Mark Wilks, for their eminent services to the borough, and pledges itself to use its utmost endeavours to re-elect Mr. Wilks.

Mr. Brindley (barrister) seconded the resolution. He expressed his regret at the retirement of Mr. Clarke, and said he had no fear for Mr. Wilks' return, as he was now regarded by the borough as the right man in the right place. Mr. Warwick having supported the resolution, it was put and carried with one dissentient.

The Rev. John Sinclair, who offers himself for re-election in Southwark, has issued an address, in which he says:—

There exist in London, in the judgment of some of the ablest men of the day who have carefully investigated the subject, educational and other funds, which have been misappropriated, and which are sufficient to defray the most, if not the whole, of the expenses of the school board. The recovery of these would be, I think, a very legitimate method of reducing the educational rate. But it is a fact, a very significant fact, that those who profess to be—*par excellence*—the champions of the interests of the ratepayers, have hitherto shown no disposition to support the efforts which have been made in this direction. They prefer to advance and put in circulation the most unfounded charges of extravagance against the school board, and to encourage and countenance the grossest exaggerations and misrepresentations with respect to the action of the board in compelling the attendance of the children at school. They have thus won the sympathy and confidence of those who are too ignorant to appreciate the value of education, and those who regard it as valuable only as means of securing social and material advantages, and who selfishly wish to retain these advantages to themselves. With these as auxiliaries and instruments, they hope to secure a majority in the next school board, and thereby obtain the power either to convert the schools to their own uses, or by subjecting them to a process of starvation, destroy or at least seriously diminish their efficiency. To prevent such a calamity it is the duty of all true friends of education to set aside all minor differences, and leave in abeyance all questions, however intrinsically important, which are not, for the present, capable of practical solution, and to unite in hearty and zealous co-operation, in order to secure the election of such a board as will devote its best energies to the promotion of the great work, so that the people of England may speedily attain that eminence in education for which their natural qualities fit them, and which is imperatively required by the position they occupy among the nations of the earth.

A public meeting was held at the Horns, Kennington, to hear addresses from Messrs. Stiff, S. K. Welch, and the Rev. G. M. Murphy, candidates for the London School Board (Lambeth division) at the ensuing election. Sir J. C. Lawrence, M.P., presided. A resolution in favour of the candidates was adopted.

WOLVERHAMPTON.—A meeting of representatives of Churchmen and Nonconformists was held on Saturday to discuss the question of the election of the new school board, when it was unanimously resolved that in order to avoid putting the town to the expense of a contest, the new board should be elected on the same basis as the present one—five Churchmen and five Nonconformists, leaving the eleventh seat to be filled by the Roman Catholics.

Miscellaneous.

HARD WATER.—A correspondent of the *Builder* states that he has made the simple discovery that hard waters are rendered very soft and pure, rivaling distilled water, by merely boiling a two-ounce phial, say in a kettleful of water. The carbonate of lime and any impurities will be found adhering to the phial. The water boils very much quicker at the same time. The knowledge of this fact will prove a boon to housewives and laundresses, as well as to brewers.

RUSSIAN CREDIT.—As an illustration of the immense effect of the present complications in the East upon Russian credit, a chart of the Russian Five per Cents, from the year 1846 to the present time, which is issued as a supplement to "Cra-

this issue has this year touched its lowest point during that period, with the single exception of the year 1848, when the French Revolution took place. In the latter year the value of the stock went down from 112 to 74. This year it has been depressed to 79, although at the present moment it stands at a somewhat higher figure. The lowest point reached during the Austro-Prussian or Franco-German war was 80, and the lowest during the Crimean war was 82. Last year the highest value it has commanded in the market since 1860, viz., 106 per cent.

ARSENIC POISONING.—A very curious case of arsenic poisoning is reported from Paris. A rich lady residing in the Faubourg St. Honoré found herself growing very ill, and the doctor pronounced her to be suffering from some slow poison. Madame X. rejected this idea as absurd; but, on rising one morning, found a glass of water, which was usually placed by her bedside, to be discoloured by a white filmy powder. On showing this to the doctor, he at once declared it to be arsenic. All inquiries failed, to detect the culprit, and the next night Madame filled the glass herself, and kept careful watch that no one meddled with it. Nevertheless, in the morning the white powder again made its appearance, and the doctor was fairly at his wits' end to find the cause. Finally he discovered that his patient was in the habit of reading in bed, and for that reason candles were kept burning all night in her room. These candles, of a dazzling whiteness, had been strongly impregnated with arsenic during their bleaching process, and the arsenic, becoming volatilised by the combustion, had poisoned the air of the bedroom.—*Graphic*.

THE GENEVA CONGRESS FOR SUNDAY OBSERVANCE.—At the monthly meeting of the Working Men's Lord's Day Rest Association, Mr. C. Hill, the secretary, reported the results of his visit and the proceedings of the Geneva Congress. Upwards of 440 delegates and members invited attended the congress, including representatives sent by the Emperor of Germany, the King of Wurtemberg, and the Grand Duke of Baden. The Consuls at Geneva of Great Britain, United States, Denmark, Spain, and Brazil were present. Count Bismarck Bohlens was present. Representatives from various railway companies, chambers of commerce, postal and telegraph departments, and literary societies attended. Switzerland sent thirty-seven delegated members; France, twenty-nine; Germany, twelve; Great Britain, six; Hungary, three; Italy, two; America, one; Belgium, one; Spain, one; Greece, one; Holland, one; Norway one; and Roumania, one. Addresses were delivered by the president, M. Alexandre Lombard, Pasteur Conlin, Professor Godet, M. Edouard Monod, M. E. Naville, and many others. Reports of the state of the Sunday question were presented by the Rev. J. Gritton and Mr. C. Hill, delegates from London, and by other delegates from France, Switzerland, Germany, Austria, &c. Resolutions for the formation of an international confederation for united efforts in favour of Sunday rest were adopted. The question of Sunday railway work was discussed at one sitting, and a report on the question was read by M. Filliol, and a commission, consisting mainly of business men connected with railways, steamboats, &c., was formed. It was reported that the Minister of the Interior of France had issued a decree suspending railway goods traffic from 9 a.m. till 5 p.m. on Sundays. The prime mover in the great movement now working on the Continent is M. Alexandre Lombard, a retired banker of Geneva. This gentleman, possessing great energy and power of organisation, is devoting his life and his means to the promotion of Sunday observance.

THE SOCIAL SCIENCE CONGRESS commenced its sittings at Liverpool on Wednesday, in the Philharmonic Hall, under the presidency of the Marquis of Huntly, whose opening address was devoted principally to the question of education. He urged that the results of the system recently established were meagre and unsatisfactory. He deprecated the classification of the scholars by standard, and pointed out that its natural result was to compel the teacher for his own gain to work up the dunce in order that he might obtain the Parliamentary grant. The tendency of the present machinery was, he thought, to lower the general standard of education. On Thursday Mr. Farrer Herschell, M.P., as president of the jurisprudence section of the Social Science Congress, delivered the opening address. The extradition question was afterwards discussed by Mr. Westlake and Mr. S. S. Dickenson. In the suppression of crime section, Sir Walter Crofton spoke on Mr. Cross's Prisons Bill. In the education department, the leading topic was the best means of securing the training of school-teachers. The spread of infectious fevers and the best means of arresting them was mooted by Dr. Vaughan in the public health section. In the Economy and Trade Section a paper was read by Mr. Giffen, head of the Statistical Department of the Board of Trade, on the cause and effects of the depreciation of silver; and in the art section, the best means of securing the improvement of street architecture, especially in connection with public buildings, was discussed by Mr. J. Stevenson and Mr. W. White. On Friday the Rev. Mark Pattison, president of the education department, delivered an address in which he condemned the existing systems of middle-class education, and in regard to elementary instruction he thought Lord Sandon's bill failed to meet all requirements. He advocated direct compulsion, and held that more adequate training should be provided for the schoolmasters. The

entire school system should be reorganised. In the health department the chief subject for consideration was the amendments required in legislation necessary to prevent the evil arising from noxious vapours and smoke; and in the economy and trade section the special question was free-trade, and the propriety of maintaining protective duties. On Saturday Mr. Poynter, R.A., president of the art department, delivered an address on the condition of art in England; and in the department of economy and trade, Commander Cameron, R.N., C.B., who was introduced by Mr. Shaw Lefevre, delivered an address upon the trade of Central Africa. On Monday Mr. Hawksley, C.E., president of the health department, delivered an address. He said the population of England and Wales had trebled during the century, and at present we were dependent upon foreign countries for forty per cent. of our food supply. He looked with alarm on the possibility of our being entangled in a great war. Our sanitary legislation had been of a too centralising character lately, and he attributed the excessive death-rate in our large towns to overcrowding and drunkenness. Yesterday Mr. Shaw Lefevre, M.P., as president of the economy and trade department, delivered an address to the general body of the members, in the course of which he strongly advocated the extension of free trade principles, especially in regard to the distribution of land.

THOUSANDS are unable to take Cocoa because the varieties commonly sold are mixed with starch, under the plea of rendering them soluble; while really making them thick, heavy, and indigestible. This may be easily detected, for if cocoa thickens in the cup it proves the addition of starch. Cadbury's Cocoa Essence is genuine; it is therefore three times the strength of these cocoas, and a refreshing beverage like tea or coffee.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTHS.

VAN SOMEREN.—On Sept. 17, at Madras, the wife of Godlieb G. B. Van Someren, of a son.
MIALI.—This morning, the wife of Arthur Miall, of Anerley and Mark-lane, of a son.

THROAT IRRITATION.—The throat and windpipe are especially liable to inflammation, causing soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use glycerine in the form of jujubes. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in 6d. and 1s. boxes (by post for 14 stamps), labelled, "JAMES EPPS and Co., Homoeopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly, London."

RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

FOR NOTHING.—To give an opportunity to those not yet using "Horniman's Tea," to taste and compare its quality, the Importers send gratis to all applicants a Sample Packet of the Pure Tea as supplied to their agents, and which, for strength, delicious flavour, and cheapness, is unequalled. Write for sample to Messrs. HORNIMAN, 29, 30, 31, and 32, Wormwood-street, London.

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HOLLOWAY'S OINTMENT AND PILLS.—Rheumatism, in both an acute and chronic form, is peculiarly rife in this country amongst all classes. The damp, moist character of the climate, the nature of the soil, and the necessary exposure to which so many are exposed in their avocations, are one and all most fertile causes of this dreadful complaint. The intense agony of acute rheumatism, and the weary dragging pain of it, when chronic, most have witnessed in others, if haply they have not experienced it in their own persons. Holloway's remedies will be found an unspeakable comfort to all such sufferers, for they are so readily and easily used, and their beneficial effects are so marked, that none should be without them.

KINAHAN'S LL WHISKY.—Kinahan and Co. find that, through the recommendation of the medical profession, the demand for their celebrated old LL Whisky for purely medicinal purposes is very great. They think it will be satisfactory to the public to read the following extracts of the analysis of the LL Whisky from the eminent analyst, Dr. Arthur Hill Hassall:—"I have very carefully and fully analysed samples of this well-known and popular whisky. The samples were soft and mellow to the taste, aromatic and ethereal to the smell.—The whisky must be pronounced to be pure, well matured, and of very excellent quality. The medical profession may feel full confidence in the purity and quality of this whisky." 20, Gt. Titchfield-st., Oxford-st., London.

TOOTH-ACHE.—E. Smith, Esq., Surgeon, Sherston, near Cirencester, writes: "I have tried Bunter's Nervine in many cases of severe Toothache, and in every instance permanent relief has been obtained; I therefore strongly recommend it to the public." Of all Chemists, 1s. 1½d.

Advertisements.

A S NURSE, in a Christian family. Can take a Baby from the Month. Good references.—E. B., 21, Victoria-square, Belgravia, S.W.

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Patron.—The Rev. the CHAPLAIN-GENERAL.
President.—Lieut.-General Sir A. J. LAWRENCE, K.C.B.

SOLE OBJECT OF THE SOCIETY:
TO SPREAD THE SAVING KNOWLEDGE OF CHRIST AMONG OUR SOLDIERS.

The Committee make an EARNEST APPEAL for FUNDS to all who have the religious and moral elevation of our Army at heart, and who would wish to see the hands of the Military Chaplains strengthened by the assistance of a body of men of the Soldiers' own station in life, who, without the restraint unavoidable in the intercourse of different classes of society, may commend to them the love of Christ, read to them the Word of Life, and strive to lead them from the deceitful pleasures of sin to that peace which the world can neither give nor take away.

There are now seventy-six Scripture Readers on the lists of the Society, at home and abroad.

Contributions in aid of the Society will be thankfully received by the Treasurer, Vesey Holt, Esq., 17, Whitehall-place; at the National Provincial Bank of England, Piccadilly, S.W.; and by the Secretary, Mr. William A. Blaks, at the Offices, 4, Trafalgar-square, Charing-cross, W.C.

THE CANCER HOSPITAL (founded 1851), Brompton, and 167, Piccadilly, W.

SUBSCRIPTIONS will be most thankfully received for this Hospital, which is free. Diet required to be most generous, and medicines of the most expensive kind.

The following form of Legacy is respectfully recommended:—"I give and bequeath unto the Treasurer for the time being of the Cancer Hospital, situate in the Fulham-road, Brompton, Middlesex, and at No. 167, Piccadilly, the sum of £— (free of legacy duty), to be paid out of my personal estate, not charged on land, to be applied towards carrying on the charitable designs of the said Institution."

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By order, H. J. JUPP, Secretary.

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Good BLACK SILK, 3s. 1½d. per yard; present value, 5s. 3d.
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TESTIMONIALS.

From GARTH WILKINSON, Esq., M.D., M.R.C.S.E.
75, Wimpole-street, London, W.,
March, 1876.

F. W. Darlow, Esq.
Sir,—I am able to certify that I have used your Magnetine Appliances pretty largely in my practice, and that in personal convenience to my patients they are unexceptionable, and far superior to any other inventions of the kind which I have employed; and that of their efficacy, their positive powers, I have no doubt. I have found them useful in constipation, in abdominal congestion, in neuralgia, and in many cases involving weakness of the spine, and of the great organs of the abdomen. In the public interest I wish you to use my unqualified testimony in favour of your Magnetine Appliances.
I remain, yours faithfully,
GARTH WILKINSON, M.D., M.R.C.S.E.

From the Rev. Dr. KERNAHAN, M.A., Ph.D., F.G.S., &c., Editor of "Dickinson's Theological Quarterly."
St. Alban's, March 28, 1876.

To Messrs. Darlow and Co.
GENTLEMEN,—I have pleasure in stating that I have derived much benefit from the use of your Magnetic Chest and Throat Protector, which I have been wearing since the close of the year 1874, having adopted it after a severe attack of quinsy, from which I have been ever since happily free. I am also glad to inform you that two ladies of my acquaintance, who had suffered much from bronchial irritation, have experienced much benefit from having a "Protector." I think it right to make you acquainted with these facts, and I give you liberty to use this note as you think proper.—Yours truly,
JAMES KERNAHAN.

ADDITIONAL TESTIMONIAL FROM GARTH WILKINSON, Esq., M.D., M.R.C.S.E.

75, Wimpole-street, Cavendish-square, W.,
June 15, 1876.

F. W. Darlow, Esq.
Sir,—Since March, 1876, when I wrote to you to express my opinion, from experience, of the value of your Magnetine Appliances, I have been frequently asked by letter if my certificate was genuine, and if in the time since elapsed your inventions still approved themselves as beneficial in my practice. To both those questions I can answer by endorsing Magnetine as an arm which I am obliged to resort to in a good many cases.

In addition to the cases I before specified I can now add some experience of the utility of Magnetine in cases of debility, and as a local remedy in painful affections arising in the course of gout. Indeed, I am accustomed to prescribe it wherever topical weakness proceeds from a low vitality in the great nervous centres, or in the principal organs of assimilation, nutrition, and blood purification; also in weak throats from nervous exhaustion affecting the larynx.—I am, Sir, yours faithfully,
GARTH WILKINSON, M.D., M.R.C.S.E.

From the Rev. HENRY BUDD.

Wesleyan Parsonage, Greyhound, New Zealand, July 22, 1876.

To Messrs. Darlow & Co.
GENTLEMEN,—It is now about four months since I began to use your Magnetine Throat Band, and I have found great benefit from the use of it. The benefit was immediate, and has continued. The night huskiness, the result of a bronchial attack, has now altogether disappeared.
I am, Gentlemen,
Your obedient servant,
HENRY BUDD.

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Many sufferers have failed to obtain relief from Magnetism from no other cause than that the magnetic power of the articles worn by them has been too feeble to reach the morbid parts. Messrs. Darlow and Co., therefore, in consequence of complaints they are continually receiving, feel it incumbent upon them to warn the public against many appliances made in imitation of the genuine MAGNETINE Appliances, but which, on examination, are found to be articles of very inferior manufacture.

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JAMES A. H. MURRAY, Esq., LL.D. (Edin.), B.A., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Assistant Examiner in English in the University of London, &c., &c.

JOHN M. LIGHTWOOD, Esq., B.A. (Lond. and Camb.),
Fellow of Trinity Hall, Cambridge; First Class in Mathematics at the University of London.

JAMES WOOD, Esq., M.A. Lond. (in Branch I, Classics)
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Of whom may be obtained approving notices of the Press, and
an explanatory pamphlet, entitled "Five Minutes' Talk about
the House Property and Investment Company (Limited),"

prospectus, and share application forms.

LOMBARD DEPOSIT BANK (LIMITED).

(Extract from the Directors' Report, presented to the Share-
holders at the Third Ordinary General Meeting, held at the
Cannon Street Hotel, on Saturday, September 16, 1876):—

The Directors have again much satisfaction in presenting
their Balance-sheet and Profit and Loss Account for the
half-year ending 30th June last, and being their third half-
yearly Report.

Notwithstanding the general depression of business, the
Directors, during the past six months, have made, in addi-
tion to temporary loans, 401 advances of a more permanent
character (making a total of 770 advances for the year), on
mortgage deeds, amounting to £35,293 5s. 10d., upon which
the interest and bonus amount to £5,260 1s. 6d.

From the above, the shareholders will have no difficulty in
judging that the business has so far developed in proportion
as the company has become known to the public, and that,
from its intrinsic merits and utility, a further and rapid ex-
pansion may reasonably be expected.

The books, vouchers, and accounts of the bank up to the
30th day of June 1876, have been carefully examined by the
auditor, and, after an exhaustive investigation, have been
certified as correct.

The Directors regret that they were unable to call the
shareholders together at an earlier date, but have taken steps
to prevent a recurrence of any such delay in future; they
also, being fully alive to the importance of the accuracy of
the figures furnished, have devoted much anxious time to
their elucidation and confirmation, and, in their discretion,
they have had the services of an independent auditor, and
can now place the accounts before you with the greatest
confidence.

The shareholders consist of all classes of society, including
clergy, officers of the army and navy, ladies, professional
men, merchants, manufacturers, and commercial travellers,
who have spontaneously joined the company, and in many
instances given unasked, their valuable testimony to its utility,
their approval of the principles upon which it is founded,
and their confidence in the board of management.

The Directors in dealing with the profits have resolved to
set aside yearly a sum to provide a reserve fund, so that the
shareholders may be assured of a permanent dividend of at
least 12½ per cent., also to write off a portion of the pur-
chase account each half-year. They have no doubt that this
resolution will meet with the approval of all who feel an
interest in the prosperity of the bank. Such a course will
ensure a double benefit—1st. Shares entitling to a good di-
vidend thus permanently secured, will be much more valuable
than shares receiving larger dividends for a limited period,
but without the same solid basis to rest upon in times of
stagnation. 2nd. Depositors will much more freely entrust
their funds to a company having a good reserve fund, than
to one which divides all and provides nothing for the future.

LOMBARD DEPOSIT BANK (LIMITED).

At the Third Ordinary General Meeting of the Share-
holders, held at the Cannon Street Hotel, on Saturday, the
16th September, 1876, Colonel MAHON in the Chair, the
Directors' Report and Statement of Accounts were unani-
mously approved, and a DIVIDEND at the rate of 12½ PER
CENT. was DECLARED.

The cordial thanks of the Meeting were unanimously
passed to Mr. James Pryor, the manager of the Company,
and to the chairman and directors.—By order of the Board,
R. A. TYLER, Secretary.

43 and 44, Lombard Street, Sept. 18, 1876.

"There should be a better reason for the race of depositors
than a fluctuating rate of two or three per cent."—
Investors' Guardian.

**LOMBARD BANK (LIMITED), Nos. 43 and 44,
Lombard-street, City; and Nos. 277 and 279, Regent-street,
W., established 1869, RECEIVES DEPOSITS.** On
Demand, five per cent. Subject to Notice, ten per cent.
Opens Current Accounts. Supplies Cheque-books. In-
vestors are invited to examine this new and improved system,
that insures a high rate of interest with perfect security.
The Directors have never re-discounted or re-hypothecated
any of the securities. To Borrowers it offers pre-eminent
advantages for prompt advances on leases, reversionaries,
policies, trade stocks, farm produce, warrants, and furniture
without removal, publicity, sureties, or fees.

JAMES PRYOR, Manager.

LOMBARD BUILDING SOCIETY, 43 and 44, Lombard-street, City; and 277 and 279, Regent-street, W. Established 1869. Incorporated under the New Act, 1874. TO INVESTORS.—Deposits received at liberal interest. The Directors, by strict economy, have hitherto paid every investor ten and twelve per cent. per annum. Borrowers are offered unusual facilities for the Purchase of Houses, Shops, Farms, &c. New and Special Feature.— The Society will Build Houses, &c., in any approved part of Great Britain, finding the whole cost of the building at five per cent., repayable by instalments, the applicant merely finding the plan and paying or giving security for the first five years' interest. Prospectuses, Balance-sheets, and Press Opinions free.—Active agents wanted.

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The Hon. Edward Roden Bourke, 18, Finch Lane, E.C. (formerly on the Positive Board at Madras).
John A. Bremner, Esq., Manchester.
Frederick Campion, Esq., Frenches, Red Hill, Surrey.
William Augustus Clark, Esq., 10, New Square, Lincoln's Inn.
Charles Deacon, Esq., 8, Orsett Terrace, Hyde Park.
John Grey, Esq., Junior Athenaeum Club.
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- 5.—Assurers have the right of claiming at any time, either on loan or surrender, 40 per cent. of the premiums paid.

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WILLIAM J. VIAN, Secretary.

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These well-known family medicines have had a continually-increasing sale throughout the United Kingdom and the British Colonies since their first introduction in 1836, and are especially noted for their strengthening and restorative properties. Hence their invariable success in the relief and cure of Indigestion, Liver Complaints, Asthma and Bronchitis, Pulmonary Consumption, Rheumatism, Gout, Scrofula, General Debility, and all Diseases of the Nervous System, whether arising from sedentary mode of life, unhealthy occupation, insalubrious climate, or other cause whatsoever.

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All who wish to preserve health and thus prolong life should read Dr. Rooke's "Anti-Lancet," or "Handy Guide to Domestic Medicine," which can be had gratis from any chemist, or post free from Dr. Rooke, Scarborough. Concerning this book, the late eminent author Sheridan Knowles observed—"It will be an incalculable boon to every person who can read and think."

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CURE of DEBILITY, BAD DIGESTION, and IRRITABILITY.

"DU BARRY'S REVALENTA ARABICA has produced an extraordinary effect on me. Heaven be blessed, it has cured me of nightly sweatings, terrible irritation of the stomach, and bad digestion, which had lasted eighteen years. I have never felt so comfortable as I do now.—J. COM-PARET, Parish Priest, St. Romain-des-Isles."

DU BARRY'S REVALENTA ARABICA FOOD (suitably packed for all climates) sells: In tins, 1lb., at 2s.; of 1lb., 3s. 6d.; 2lb., 6s.; 5lb., 14s. 12lb., 28s.; 24lb., 50s.

DU BARRY'S REVALENTA ARABICA CHOCOLATE.—Powder in tin canisters for 12 cups at 2s.; 24 cups, 3s. 6d.; 48 cups, 6s.; 288 cups, 30s.; 576 cups, 55s.

DU BARRY'S REVALENTA BISCUITS.—They soothe the most irritable stomach and nerves, in nausea and sickness, even in pregnancy or at sea, heartburn, and the feverish, acid, or bitter taste on waking up, or caused by onions, garlic, and even the smell left by tobacco or drinking. They improve the appetite, assist digestion, secure sound, refreshing sleep, and are more highly nourishing and sustaining than even meat.—1lb., 3s. 6d.; 2lb., 6s.; 24lb., 50s.

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